

*Isabella* A ~~Handwritten~~

# CATECHISM

A N D

## *Confession of Faith,*

Approved of, and Agreed unto, by the *General Assembly* of the *Patriarchs, Prophets* and *Apostles*, CHRIST himself *Chief Speaker* In and Among them.

Which containeth a true and faithful Account of the Principles and Doctrines, which are most surely believed by the Churches of Christ in *Great Britain and Ireland*, who are reproachfully called by the name of *QUAKERS*; yet are found in the one Faith with the Primitive Church and Saints, as is most clearly demonstrated by some plain Scripture Testimonies (without Consequences, or Commentaries) which are here collected and inserted by way of *Answer* to a few weighty, yet easie and familiar *Questions*, fitted as well for the wisest and largest, as for the weakest and lowest Capacities.

To which is added an *Expostulation* with, and *Appeal* to, all other Professors.

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**The Sixth Edition.**

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By R. B. a Servant of the Church of Christ.

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*Search the Scriptures* (or, ye Search the Scriptures) *for in them ye think ye have Eternal Life, and they are they which testifie of me. And ye will not come to me, that ye might have life. John 5. 39, 40.*

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# ERRATA.

*The Edition from which this was Printed, not being Correct, has occasioned several Errors in this ; the most Material whereof are thus to be Amended, and the Friendly Reader is desired to Correct the rest with a Pen or overlook 'em.*

Pag.	In the Margin.		Pag.	lin.	In the Reading.	
	For	Read			For	Read
1	Eph. 4. 9	Eph. 4. 6	2	30	but me.	but by me
5	2 Tim. 1	2 Tim. 3	15	9	then Mediator	then the Me-
13	1 John 3. 4, 5	1 John 3. 8, 5	19	23	no	not [diator
1b.	1 Cor. 15. 34	1 Cor. 15. 3, 4	41	18	Christ	Christ's
21	John 17. 21	John 17. 20, 21	48	26	Law	Love
28	2 Cor. 24	2 Cor. 4. 3, 4	49	17	Gilt	Guilt
30	Luke 15	Luke 19	58	3	Faith	Truth
53	Gal.	Col.	66	11	had	hath
64	1 Tim. 9. 17	1 Tim. 5. 17	134	20	unto	into
75	Acts 16. 17	Acts 2. 16, 17	141	13	worship in	worship him
83	Gal. 2	Gal. 3	149	15	might	may [in
100	1 Theff. 5. 17	1 Theff. 5. 15	153	14	must	most
104	Luke 10. 8	Mat. 10. 16	162	18	World	Worlds
106	Luke 14. 20	Luke 14. 26				
121	Rom. 1	Rom. 8				
133	1 Cor. 6. 21	1 Cor. 6. 11				
140	1 Cor. 6	1 Cor. 9				
145	Gal. 5	Gal. 4				



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T H E  
P R E F A C E  
T O T H E  
R E A D E R.

**S***Ince first that great Apostacy took place in the Hearts and Heads of those who began, even in the Apostles days, to depart from the Simplicity and Purity of the Gospel, as it was then delivered in its Primitive Splendor and Integrity, innumerable have been the manifold Inventions and Traditions, the different and various Notions and Opinions, wherewith Man (by giving way to the vain and airy Imaginations of his own unstable Mind) hath burdened the Christian Faith: So that indeed, first by adding these things, and afterwards by equalling them, if not exalting them above the Truth, they have at last come to be substitute in the stead of it; so that in process of time, Truth came to be shut out of doors, and another thing placed in the room thereof, having a Shew and a Name, but wanting the Substance*

## The PREFACE

*and Thing it self: Nevertheless it pleased God to raise up Witnesses for himself almost in every Age and Generation, who, according to the Discoveries they received, bore some Testimony less or more, against the Superstition and Apostacy of the Time; and in spicial manner, through the appearing of that Light which first broke forth in Germany about One Hundred and fifty Years ago, and afterwards reached divers other Nations; the Beast received a deadly Wound; and a very great number did at one time Protest against, and Rescind from the Church of Rome in divers of their most gross and sensual Doctrines and superstitious Traditions: But alas! it is matter of Lamentation, that the Successors of these Protestants are Establishing and Building up in themselves, that which their Fathers were pulling down, instead of prosecuting and going on with so Good and Honourable a Work, which will easily appear.*

*The Generality of all Protestants (though in many other things miserably rent and shattered among themselves) do agree in dividing from the Church of Rome in these two Particulars:*

*First, That every Principle and Doctrine of the Christian Faith, is, and ought to be founded upon the Scripture; and that whatsoever Principles or Doctrines are not only not contrary, but even not according thereto, ought to be denied as Antichristian.*

*Se-*

## To the READER.

*Secondly*, That the Scriptures themselves are plain and easie to be understood ; and that every private Christian, and Member of the Church ought to read and peruse them, that they may know their Faith and Belief founded upon them, and receive them for that Cause alone, and not because any Church or Assembly has compounded and recommended them ; the choicest and most pure of which, they are obliged to look upon as Fallible.

*Now, contrary to this their known and acknowledged Principle, they do most vigorously Prosecute and Persecute others with the like Severity the Papists did their Fathers, for believing things that are plainly set down in the Scriptures, and for not believing divers Principles for which themselves are forc'd to recur to Tradition, and can by no means prove from Scripture : To shew which, I shall not here insist, having allotted a Chapter for it in the Book it self ; because to put it here, would swell it beyond the bounds of a Preface.*

*Oh ! how like do they shew themselves (I mention it with regret) to the Scribes and Pharisees of old, who of all Men most cryed up and exalted Moses and the Prophets, boasting greatly of being Abraham's Children ? And yet those were they that were the greatest Opposers and Vilifiers of Christ, to whom Moses*



## The PREFACE

*and all the Prophets gave witness ; yea, their chief Accusations and Exceptions against Christ, was, as being a Breaker of the Law, and a Blasphemer.*

*Can there any Comparison run more parallel ? Seeing there is now found a People, who are greatly Persecuted, and bitterly Reviled, and Accused as Hereticks, by a Generation that cry up and exalt the Scriptures ; And yet this People's Principles are found in Scripture, Word by Word ; though the most grievous, and indeed the greatest Calumny cast upon them is, that they vilifie and deny the Scriptures, and set up their own Imaginations instead of them.*

*To disprove which this Catechism and Confession of Faith is Compiled, and presented to thy Serious and Impartial View : If thou lovest the Scripture indeed, and desiredst to hold the plain Doctrines there delivered, and not those Strained and Far-fetched Consequences, which Men have invented, thou shalt easily observe the whole Principles of the People called QUAKERS, plainly couched in Scripture Words, without Addition or Commentary ; especially in those things their Adversaries oppose them in, where the Scripture plainly decideth the Controversie for them, without Niceties and School-Distinctions, which have been the Wisdom by which the World hath not known God ; and the Words which have been multiplied  
without*

## TO the READER.

without knowledge, by which Counsel hath been darkned.

In the *Answers* to the *Questions*, there is not one Word that I know of, placed, but the express Words of Scripture: And if in some of the *Questions* there be somewhat subsumed of what in my Judgment is the plain and naked Import of the Words, it is not to impose my Sense upon the Reader, but to make way for the next *Question*, for the dependance of the *Matters* sake. I shall leave it to the Reason of any Understanding and Judicious Man, who is not byassed by Self-Interest, that great Enemy to true Equity, and who in the least measure is willing to give way to the Light of Christ in his Conscience, if the Scriptures do not pertinently and aptly answer to the *Questions*.

As I have upon serious Grounds separated from most of the Confessions and Catechisms heretofore published; so, not without Cause, I have now taken another Method: They usually place their Confession of Faith before the Catechism: I judge it ought to be otherwise, in regard that which is easiest, and is Composed for Children, or such as are weak, ought in my Judgment to be placed first; it being most regular to begin with things that are easie and familiar, and lead on to things that are more hard and intricate. Besides, that things be more largely opened in the Catechism,

## The PREFACE, &c.

*techism, and divers Objections answered, which are proposed in the Questions, the Reader having pass'd through that first, will more perfectly understand the Confession, which consisteth mainly in positive Assertions.*

*Not long after I had received and believed the Testimony I now bear, I had in my View both the Possibility & Facility of such a Work; and now after a more large and perfect Acquaintance with the Holy Scriptures, I found access to allow some time to set about it, and have also been helped to accomplish the same.*

*I doubt not but it might be enlarged by divers Citations, which are here omitted, as not being at present brought to my Remembrance: Yet I find Cause to be contented, in that God hath so far assisted me in this Work by his Spirit, that good Remembrancer; the Manifestation of which, as it is minded, will help such as Seriously and Conscientiously read this, to find out and cleave to the Truth, and also Establish and Confirm those, who have already believed: Which of all things is most earnestly desired, and daily prayed for, By*

ROBERT BARCLAY,

*A Servant of the Church of Christ.*

*From Urie, the Place of my Being, in my Native Country of Scotland, the 11th. of the 6th. Month, 1673.*



# A CATECHISM, &c.

## CHAP. I.

### Of GOD, and the *True and Saving Knowledge of Him.*

Quest. **S**eeing it is a thing unquestioned by all sorts of Christians, that the height of Happiness consisteth in coming to know and enjoy Eternal Life, what is it in the Sense and Judgment of Christ?

A. This is Life Eternal, that they John 17. 3 might know thee the only true God, and Jesus Christ, whom thou hast sent.

Q. *How doth God reveal this knowledge?*

A. For God, who commanded the 2 Cor. 4: Light to shine out of Darkness, hath 6. shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ.

Q. *How many Gods are there?*

A. One God.

We know, that an Idol is nothing in 1 Cor. 8. the World, and that there is none other 4. 6.

God

Eph. 4. 4.

God but One. But to us there is but One God.

*Q. What is God ?*

John 4. 24 *A. God is a Spirit.*

*Q. Among all the Blessed, Glorious and Divine Excellencies of God, which are ascribed and given to him in the Scriptures; What is that which is most needful for us to take notice of, as being the Message which the Apostles recorded in special manner to declare of him now under the Gospel ?*

John 1. 5. *A. This then is the Message which we have heard of him, and declare unto you, That God is Light, and in him is no Darkeness at all.*

*Q. What are they that bear Record in Heaven ?*

John 5. 7. *A. There are Three that bear Record in Heaven, the Father, the Word and the Holy Ghost; and these Three are One.*

*Q. How cometh any Man to know God the Father according to Christ's words ?*

Luke 10. 22. Matt. 11. 27. *A. All things are delivered to me of my Father; and no Man knows who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*

John 14 6 *Jesus saith unto him, I am the Way, the Truth and the Life, no Man cometh unto the Father but me.*

*Q. By*

**Q.** *By whom, and after what manner doth the Son reveal this Knowledge ?*

**A.** But as it is written, Eye hath not  
seen, nor Ear heard, neither have entered  
into the Heart of Man, the things which  
God hath prepared for them that love  
him; but God hath revealed them unto  
us by his Spirit; For the Spirit searcheth  
all things, yea, the deep things of God.  
For what Man knoweth the things of a  
Man, save the Spirit of a Man, which  
is in him? Even so the things of God  
knoweth no Man, but the Spirit of God.  
Now, we have received, not the Spirit of  
the World, but the Spirit which is of  
God, that we might know the things  
that are freely given to us of God.

1 Cor, 2.  
9, 10,  
11, 12.

But the Comforter, which is the Holy  
Ghost, whom the Father will send in  
my Name, he shall teach you all things,  
and bring all things to your Remem-  
brance, &c.

Joh, 14. 26

## C H A P. II.

*Of the Rule and Guide of Christians,  
and of the Scriptures.*

**Quest.** *Seeing it is by the Spirit that  
Christ reveals the Knowledge of  
God*



*God in things Spiritual, is it by the Spirit that we must be led under the Gospel ?*

Rom. 8. 9. *A.* But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any Man have not the Spirit of Christ, he is none of his.

vers. 14. For, as many as are led by the Spirit of God, they are the Sons of God.

*Q.* Is it an Inward Principle then, that is to be the Guide and Rule of Christians ?

1 John 2. 27. *A.* But the Anointing, which ye have received of him, abideth in you ; and ye need not that any Man teach you, but as the same Anointing teacheth you of all things, and is Truth, and is no Lye ; and even as it hath taught you, ye shall abide in him.

1 Thess. 4. 9. But as touching Brotherly Love, ye need not that I write unto you ; for ye your selves are taught of God to love one another.

*Q.* I perceive by this, that it is by an inward Anointing and Rule that Christians are to be taught : Is this the very Tenor of the New Covenant-Dispensation ?

Heb. 8. 10. *A.* For this is the Covenant that I will make with the House of Israel, after those Days, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts ; and I will be to them

them a God, and they shall be to me a People. And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for all shall know me, from the least to the greatest.

And they shall be all taught of God. John 6.

*Q. Did Christ then promise, that the Spirit should both abide with his Disciples, and be in them?* 45.

*A.* And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: But ye know him; for he dwells with you, and shall be in you. John 14. 16.

*Q. For what End were the Scriptures written?*

*A.* For whatsoever things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope. Rom. 15. 4.

*Q. For what are they profitable?*

*A.* Thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by 2 Tim. 3. 15, 16, 17.

by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, throughly furnished unto all good Works.

*Q. Wherein consisteth the Excellency of the Scriptures?*

2 Pet. 1.  
20, 21.

*A.* Knowing this first, that no Prophecy of the Scripture is of any private Interpretation. For the Prophecy came not in Old Time by the Will of Man, but Holy Men of God, spake as they were moved by the Holy Ghost.

*Q. The Scriptures are then to be regarded, because they came from the Spirit, and they also testifie, that not they, but the Spirit is to lead into all Truth: In what respect doth Christ command to search them?*

John 5. 39

*A.* Search the Scripture, for in them ye think ye have Eternal Life, and they are they which testifie of me.

*Q. I perceive there was a Generation of old, that greatly exalted the Scriptures, and yet would not believe, nor come to be guided by that the Scriptures directed to: How doth Christ bespeak such?*

John 5.  
45, 46,  
47.

*A.* Do not think that I will accuse you to the Father; there is One that



that accuseth you, even *Moses*, in whom ye trust. For had ye believed *Moses*, ye would have believed me; for he wrote of me. But if ye believe not his Writings, how shall ye believe my Words?

*Q. What ought then such to be accounted of, notwithstanding of their Pretences of being ruled by the Scriptures.*

*A. In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own Destruction.* 2 Pet. 3. 16.

### CHAP. III.

*Of Jesus Christ being manifest in the Flesh; the Use and End of it.*

*Quest. What are the Scriptures which do most observably prophesie of Christ's Appearance?*

*A. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him ye shall hearken.* Deut. 18. 15.

Therefore the Lord himself shall give you a Sign: Behold a Virgin shall conceive

B

ceive

ceive and bear a Son, and shall call his Name *Immanuel*.

*Q. Was not Jesus Christ in being before he appeared in the Flesh? What clear Scriptures prove this, against such as erroneously assert the contrary?*

*Mic. 5. 2. A. But thou Bethelam Ephratah, tho' thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose Goings forth have been from of Old, from Everlasting.*

*John 1. 1, 2, 3. In the Beginning was the Word, and the Word was with God, and the Word was God; the same was in the Beginning with God; all things were made by him, and without him was not any thing made that was made.*

*John 8. 58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was I am.*

*John 17. 5. And now, O Father, Glorifie thou me with thine own self, with the Glory which I had with thee before the World was.*

*Eph. 3. 9. And to make all Men see what is the Fellowship of the Mystery, which from the beginning of the World hath been hid in God, who created all things by Jesus Christ.*

For

For by him were all things created, Col. 1. 16 that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers : All things were created by him, and for him.

God hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the Worlds. Heb. 1. 2.

*Q. These are very clear, that even the World was created by Christ ; But what Scriptures prove the Divinity of Christ against such as falsely deny the same ?*

*A. And the Word was God.* John 1. 1.

Whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all, God blessed for ever, *Amen.* Rom. 9. 5

Who being in the Form of God, Phil 2 6, thought it no Robbery to be Equal with God.

And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ : This is the true God, and Eternal Life. 1 John 5. 20.

*Q. What are the Glorious Names the Scripture gives unto Jesus Christ, the Eternal Son of God ?*

B 2

A. And



**Iſa. 9. 6.**     *A.* And his Name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace.

**Col. 1. 15.**     Who is the Image of the Inviſible God, the Firſt Born of every Creature.

**Heb. 1. 3.**     Who being the Brightneſs of his Glory, and the expreſs Image of his Perſon (or more properly according to the Greek, *of his Subſtance.*)

**Rev. 19. 13.**     And he was cloathed with a Veſture dipt in Blood ; and his Name is called, The Word of God.

*Q. After what manner was the Birth of Chriſt ?*

**Matt. 1. 18.**     *A.* Now the Birth of Jeſus Chriſt was on this wiſe : When as his Mother *Mary* was eſpouſed to *Joſeph* (before they came together) ſhe was found with Child of the Holy Ghoſt.

**Luke 1. 30**     And the Angel ſaid unto her, Fear  
**31. 32,** not *Mary*, for thou haſt found Favour  
**34. 35.** with God. And behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name *Jeſus* : He ſhall be Great, and ſhall be called, The Son of the Higheſt ; and the Lord God ſhall give unto him the Throne of his Father *David*. Then ſaid *Mary* unto the Angel, How ſhall this be, ſeeing I know  
not

not a Man ? And the Angel answered, and said unto her, the Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee : Therefore also that Holy Thing, that shall be born of thee, shall be called the Son of God.

*Q. Was Jesus Christ, who was born of the Virgin Mary, and supposed to be the Son of Joseph, a True and Real Man?*

*A.* Forasmuch as the Children are Heb. 2. 14 Partakers of Flesh and Blood, - he also himself took part of the same, that through Death he might destroy him that had the Power of Death, that is, the Devil.

For verily he took not on him the Nature of Angels, but he took on him the Seed of *Abraham*. Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High-Priest, &c. Heb. 2. 16, 17.

For we have not an High-Priest, which Heb. 4. 15. cannot be touched with the feeling of our Infirmities, but was in all Points tempted as we are, yet without Sin.

And the Gift by Grace, which is by Rom. 5. 15 one Man, Jesus Christ, hath abounded unto many.

**1 Cor. 15.** But now is Christ risen from the Dead,  
**20, 21.** and become the first Fruits of them that  
 slept. For since by Man came Death,  
 by Man came also the Resurrection of  
 the Dead.

*Q. After what manner doth the Scrip-  
 ture assert the Conjunction and Unity of the  
 Eternal Son of God, in and with the Man  
 Christ Jesus.*

**Joh. 1. 14** *A.* And the Word was made Flesh,  
 and dwelt among us (and we beheld his  
 Glory, the Glory as of the Only Begot-  
 ten of the Father) full of Grace and  
 Truth.

**Joh. 3. 34** For he whom God hath sent, speaketh  
 the Words of God ; for God giveth not  
 the Spirit by measure unto him.

**Acts 10.** How God anointed Jesus of *Nazareth*  
**38.** with the Holy Ghost and with Power,  
 who went about doing good, and heal-  
 ing all that were oppressed of the Devil ;  
 for God was with him.

**Col 1. 19** For it pleased the Father, that in him  
 should all Fullness dwell.

**Col. 2. 9.** For in him dwelleth all the Fullness  
 of the Godhead bodily.

**Col. 2. 3.** In him are hid all the Treasures of  
 Wisdom and Knowledge.

*Q. For what End did Christ appear in  
 the World?*

*A. For*



**A.** For what the Law could not do, Rom. 8. 3 in that it was weak through the Flesh, God sending his Son in the likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh.

For this purpose the Son of God was 1 John 3. manifested, that he might destroy the 8. 5. Works of the Devil. And ye know that he was manifested to take away our Sins.

**Q.** Was Jesus Christ really Crucified and Raised again?

**A.** For I delivered unto you first of all, 1 Cor. 15. 3. 4 that which I also received, how that 34. Christ died for our Sins, according to the Scriptures; And that he was buried, and that he rose again the third day, according to the Scriptures.

**Q.** What End do the Scriptures ascribe unto the Coming, Death and Sufferings of Christ?

**A.** For mine Eyes have seen thy Sal- Luke 2. 30 vation, which thou hast prepared before 31, 32. the Face of all People, a Light to lighten the Gentiles, and the Glory of thy People Israel.

Whom God hath set forth to be a Rom. 3. Propitiation through Faith in his Blood, 25. to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God.

**Eph. 5. 2.** And walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour.

**Col. 1. 20**  
**21.** And having made Peace through the Blood of his Cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in Earth, or things in Heaven. And you that were sometimes alienated, and Enemies in your minds by wicked Works ; yet now hath he reconciled in the Body of his Flesh, through Death, to present you Holy, Unblameable and Unreproveable in his Sight.

**Heb. 9.**  
**12, 14.** Neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the Holy Place, having obtained Eternal Redemption for us. How much more shall the Blood of Christ, who through the Eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works, to serve the Living God ?

**1 Pet. 3.**  
**18.** For Christ also hath once suffered for Sins, the Just for the Unjust ( that he might bring us to God ) being put to Death in the Flesh, but quickened by the Spirit.

Hereby

Hereby perceive we the Love of God, 1 John 3. 16.  
because he laid down his Life for us.

And for this cause he is the Mediator Heb. 9. 15  
of the New Testament, that by means  
of the Redemption of Transgressions that  
were under the first Testament, they which  
are called might receive the Promise of  
the Eternal Inheritance.

*Q. Is Christ then<sup>th</sup> Mediator ?*

*A.* For there is One God, and One 1 Tim. 2.  
Mediator between God and Man, the 5.  
Man Christ Jesus, who gave himself a  
Ransom for all, to be testified in due time.

*Q. Was not Christ the Mediator until he  
appeared, and was Crucified in the Flesh ?*

*A.* He is the Lamb that was slain Rev. 5. 12  
from the Foundation of the World. & 13. 8.

*Q. Is it needful then to believe, that the  
Saints of old did partake of Christ, as then  
present with, and nourishing them ?*

*A.* Moreover, Brethren, I would not 1 Cor. 10.  
that ye should be Ignorant, how that all 1, 2, 3, 4.  
our Fathers were under the Cloud, and  
all passed through the Sea ; And were all  
baptized unto Moses in the Cloud and in  
the Sea ; And did all eat the same Spirit-  
tual Meat ; And did all drink the same  
Spiritual Drink. (For they drank of that  
Spiritual Rock that followed them, and  
that Rock was Christ.)

*Q. But*



**Q.** But whereas most of these Scriptures before-mentioned, do hold forth, that the Death and Sufferings of Christ were appointed for the destroying, removing and remitting of Sin? Did he so do it while he was outwardly upon Earth, as not to leave anything for himself to do in us, nor for us to do in and by his Strength?

**1 Pet. 2. 21.** **A.** For even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that ye should follow his Steps.

**Col. 1. 23. 24.** Whereof I *Paul* am made a Minister, who now rejoyce in my Sufferings for you, and fill up that which is behind of the Afflictions of Christ in my Flesh, for his Bodies sake, which is the Church.

**2 Cor. 4. 10, 11.** Always bearing about in the Body the Dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our Body. For we which live, are alway delivered unto Death for Jesus's sake, that the Life also of Jesus might be made manifest in our mortal Flesh.

**2 Cor. 5. 15.** And that he dyed for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and also rose again.

**Phil. 3. 10** That I may know him and the Power of his Resurrection, and the Fellowship of

of his Sufferings, being made conformable to his Death.

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## CH A P. IV.

*Of the New Birth, the Inward Appearance of Christ in Spirit, and the Unity of the Saints with him.*

Quest. **D**oeth Christ promise then to come again to his Disciples?

A. I will not leave you comfortless; John 14. 18.  
I will come unto you.

Q. Was this only a special Promise to these Disciples? Or is it not the common Privilege of the Saints?

A. For thus saith the High and Lofty Isa. 57. 15  
One that inhabits Eternity, whose Name is Holy, I dwell in the High and Holy Place, with him also that is of a Contrite and Humble Spirit, &c.

For ye are the Temple of the Living 2 Cor. 6.  
God, as God hath said, I will dwell in 16.  
them, and walk in them.

Behold I stand at the Door and knock, Rev. 3. 20.  
If any Man hear my Voice, and open the Door, I will come in to him, and Sup with him, and he with me.

Q. Doth

*Q. Doth the Apostle Paul speak of the Son of God's being revealed in him?*

*Gal. 1. 15. 16. A. But when it pleased God, who separated me from my Mothers Womb, and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathen.*

*Q. Is it needful then to know Christ within?*

*2 Cor. 13. 5. A. Examine your selves, whether ye be in the Faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates.*

*Q. Was the Apostle earnest, that this Inward Birth of Christ should be brought forth in any?*

*Gal. 4. 19 A. My little Children, of whom I travel in Birth again, until Christ be formed in you.*

*Q. What saith the same Apostle of the Necessity of this Inward Knowledge of Christ, and of the New Creature, beyond the Outward?*

*2 Cor. 5. 16, 17. A. Wherefore henceforth know we no man after the Flesh; yea, tho' we have known Christ after the Flesh, yet now henceforth know we him no more. Therefore if any Man be in Christ, he is a New Creature; Old things are passed away,*



away, behold all things are become New.

But ye have not so learned Christ; if Eph. 4.21  
so be that ye have heard him, and have 22, 23,  
been taught by him, as the Truth is in 24  
Jesus: That ye put off concerning the  
former Conversation, the Old Man, which  
is corrupt, according to the deceitful  
Lusts; and be renewed in the Spirit of  
your Mind; and that ye put on the New  
Man, which after God is created in  
Righteousness and true Holiness.

*Q. Is this Christ within, the Mystery of  
God, and Hope of Glory, which the Apostle  
Preached?*

*A.* To whom God would make known Col. 1. 27  
what is the Riches of the Glory of this 28.  
Mystery among the Gentiles; which is,  
Christ in you the Hope of Glory, whom  
we preach.

*Q. Doth the Apostle anywhere else press  
the putting on of this New Birth?*

*A.* Put ye on the Lord Jesus Christ, Rom. 13.  
and make not Provision for the Flesh, to 14.  
fulfil the Lusts thereof.

*Q. Doth he write to any of the Saints,  
as having put off the Old, and put on the  
New Man?*

*A.* For as many of you as have been Gal. 3. 27.  
baptized into Christ, have put on  
Christ.

Seeing

Col. 3. 9. Seeing that ye have put off the Old Man with his Deeds, and have put on the New Man, which is renewed in Knowledge after the Image of him that created him.

*Q. What speaketh Christ himself of the Necessity of this New Birth?*

John 3. 3. *A.* Jesus answered and said unto him, Verily, verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.

*Q. Of what Seed cometh this Birth?*

1 Pet. 1. 23 *A.* Being born again, not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth for ever.

*Q. What doth the Apostle Paul witness of himself concerning this New Life?*

Gal. 2. 20. *A.* I am Crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me.

*Q. What is the Preaching of the Cross of Christ?*

1 Cor. 1. 18. *A.* For the Preaching of the Cross is to them that perish, Foolishness; but unto us that are saved, it is the Power of God.

*Q. What Effect had this Cross in the Apostle? And how much preferreth he the New Creature, to all outward and visible Ordinances and Observances?* *A.* But

**A.** But God forbid that I should Gal. 6. 14.  
 Glory, save in the Cross of our Lord 15.  
 Jesus Christ, by whom the World is  
 crucified unto me, and I unto the World :  
 For in Jesus Christ neither Circumcision  
 availeth any thing, nor Uncircumcision,  
 but a New Creature.

**Q.** *What speaketh Christ of the Unity  
 of the Saints with him ?*

**A.** At that Day ye shall know that I John 14.  
 am in my Father, and ye in me, and I 20.  
 in you.

Abide in me, and I in you : As the John 15.  
 Branch cannot bear Fruit of it self, ex- 4. 5.  
 cept it abide in the Vine, no more can  
 ye, except ye abide in me. I am the  
 Vine, ye are the Branches ; He that a-  
 bideth in me, and I in him, the same  
 bringeth forth much Fruit ; for without  
 me ye can do nothing.

Neither pray I for these alone, but John 17, 20  
 for them also which shall believe in me 21, 22,  
 through their Word : That they all may 23.  
 be One ; as thou Father, art in me, and I  
 in thee, that they also may be One in us,  
 that the World may believe that thou  
 hast sent me. And the Glory which thou  
 gavest me, I have given them, that they  
 may be One, even as we are One . I in  
 them, and thou in me, that they may be  
 made



made perfect in One, and that the World may know that thou hast sent me, and hast loved them as thou hast loved me.

*Q. What saith the Apostle Paul to this Purpose?*

Heb. 2. 11. *A.* For both he that Sanctifies, and they that are Sanctified, are all of one ; for which Cause he is not ashamed to call them Brethren.

*Q. What saith the Apostle Peter?*

2 Pet. I. 4. *A.* Whereby are given unto us exceeding great and precious Promises, that by these you might be Partakers of the Divine Nature, having escaped the Corruption that is in the World through Lust.

## CHAP. V.

Concerning the *Light*, wherewith Jesus Christ hath enlightned every Man ; The *Universality* and *Sufficiency* of *God's Grace* to all the World, made manifest therein.

Quest. **W** Herein consists the Love of God, towards Fallen and Lost Man?

*A.* For

*A.* For God so loved the World, that **John 3. 16** he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life.

In this was manifested the Love of **1 John 4.** God towards us, because that God sent **9.** his only begotten Son into the World, that we might live through him.

*Q.* *What is intended here by the World?*  
*All and every Man, or only a Few?*

*A.* But we see Jesus, who was made a **Heb. 2. 9.** little lower than the Angels for the suffering of Death, crowned with Glory and Honour; that he by the Grace of God should taste Death for every Man.

And if any Man sin we have an Advocate with the Father, Jesus Christ the **1 John 2. 1, 2.** Righteous; and he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.

*Q.* *Methinks the Apostle John is very plain there in mentioning the whole World, which must be not only the Saints, but All Others; seeing he distinguisheth the World from himself, and all the Saints to whom he then wrote: What saith Paul elsewhere in this Matter?*

*A.* Christ in you, the Hope of Glory, **Col. 1. 27.** whom we preach, warning every Man, **29.** and teaching every Man in all Wisdom.

C

that

that we may present every Man perfect in Christ Jesus.

1 Tim. 2. I exhort therefore, that first of all,  
1, 3, 4, 6. Supplications, Prayers, Intercessions, and Giving of Thanks be made for all Men : For this is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved, and to come to the Knowledge of the Truth ; who gave himself a Ransom for all, to be testified in due time.

*Q. What is the Apostle Peter's Testimony in this ?*

2 Pet. 3. 9 A. The Lord is not slack concerning his Promise ( as some Men count Slackness) but is Long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance.

*Q. Are there any more Scripture-Passages that prove this thing ?*

Ezek. 33. 11. A. Say unto them, As I live, saith the Lord God, I have no pleasure in the Death of the Wicked, but that the Wicked turn from his way and live.

Psal. 145. 8, 9. The Lord is Gracious, and full of Compassion ; slow to Anger, and of great Mercy. The Lord is good to all, and his tender Mercies are over all his Works.

2 Cor. 5. 19. To wit, That God was in Christ, reconciling the World unto himself.

*Q. Seeing*



**Q.** Seeing then by these Scriptures, it appears that the Love of God is held out to all, that all might have been, or may be saved by Christ ; What is it to be judged of those, who assert, that God nor Christ never purposed Love nor Salvation to a great part of Mankind, and that the Coming and Sufferings of Christ, never were intended, nor could be useful to their Justification ; but will and must be effectual for their Condemnation, even according to God's Purpose, who from their very Infancy to their Grave, with-held from them all means of Salvation ? What saith the Scripture to such ?

**A.** For God sent not his Son into the World to condemn the World, but that the World through him might be saved. *John 3.17*

I am come a Light into the World, *John 12.* that whosoever believeth in me, should *46, 47.* not abide in Darkness. And if any Man hear my words and believe not, I judge him not ; for I came not to judge the World but to save the World.

**Q.** From what Scripture then, come these Men to wrest an Opinion so contrary to Truth ?

**A.** For the Children being not yet *Rom. 9.11* born, neither having done any Good or *12, 13.* Evil, that the Purpose of God according

to Election might stand, it was said unto her, The Elder shall serve the Younger ; as it is written, *Jacob* have I loved, but *Esau* have I hated.

*Q. I perceive in that Scripture it was only said, before the Children were born, The Elder shall serve the Younger ; These other words (Jacob have I loved, Esau have I hated) are mentioned out of the Prophet Malachi, who wrote them many hundred years after both were dead : Doth not the Scripture mention any other Cause of God's hating Esau, than meerly his Decree ? What saith the same Apostle elsewhere ?*

**Heb. 12.  
16, 17.** *A. Left there be any Fornicator or Prophane Person, as Esau, who for one Morsel of Meat sold his Birth-right, for ye know, how that afterward when he would have inherited the Blessing, he was rejected.*

*Q. But seeing that such alledge, that it is because of Adam's Sin, that many, even Children are damned ; Doth not the Scripture aver, that the Death of Christ was as large to Heal, as Adam's Sin could be to Condemn ?*

**Rom. 5.  
15, 18.** *A. For if through the Offence of One many be Dead, much more the Grace of God, and the Gift by Grace, which*

which is by one Man, Jesus Christ. Therefore as by the Offence of One, Judgment came upon all Men to Condemnation ; even so by the Righteousness of One, the free Gift came upon all Men unto Justification of Life.

*Q. That proves abundantly that Christs Death is of sufficient Extent to make up any Hurt Adam's Sin brought upon Mankind : What is then the Cause of Condemnation ?*

*A.* He that believeth on him is not John 3. 18 Condemned ; but he that believeth not, is condemned already, because he hath not believed in the Name of the Only Begotten Son of God.

And with all Deceivableness of Un- 2 Thess. 2. righteousness in them that Perish, because 10, 11, 12 they received not the Love of the Truth, that they might be saved. And for this Cause God shall send them strong Delusions, that they should believe a Lye, that they all might be damned, who believe not the Truth, but had Pleasure in Unrighteousness.

*Q. Seeing it is of a Truth, according to the Scriptures Testimony, that God has purposed Love and Mercy to all, in the Appearance of his Son Jesus Christ : Is the Gospel, or Glad Tidings of this Salvation, brought*



nigh unto all, by which they are put into a Capacity of receiving the Grace, and being saved by it ?

**Col. 1. 23** *A.* If ye continue in the Faith grounded and settled, and be not moved away from the Hope of the Gospel, which ye have heard, and which was preached to every Creature which is under Heaven, whereof I *Paul*, am made a Minister.

*Q.* What is the Gospel ?

**Rom. 1. 16** *A.* I am not ashamed of the Gospel ; for it is the Power of God unto Salvation, to every one that believeth.

*Q.* Is the Gospel hid ?

**2 Cor. 4.**  
**3. 4** *A.* If our Gospel be hid, it is hid to them that are Lost, in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the Glorious Gospel of Christ should shine unto them.

*Q.* Is the Light then come into the World ? And are not Men condemned because they love it not, and not because it is hid from them ?

**John 3.**  
**19.** *A.* And this is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light.

*Q.* Why do they so ?

**John 3.**  
**19.** *A.* Because their Deeds are Evil.

*Q.* Is every Man enlightened by this Light ? *A.* He

*A.* He was not that Light, but was John 1. 8,  
sent to bear witness of that Light, That 9.  
was the True Light, which enlight-  
neth every Man that cometh into the  
World.

*Q.* *Doth this Light discover all things ?*

*A.* All things that are reprov'd, are Eph. 5. 13  
made manifest by the Light ; for what-  
soever doth make manifest, is Light.

*Q.* *Do Evil Men preach up this Light,  
or mind it ?*

*A.* Every one that doth Evil, hateth Job. 3. 20  
the Light, neither cometh to the Light,  
lest his Deeds should be reprov'd.

They are of those that Rebel against Job 24. 13  
the Light.

*Q.* *Do good Men love it, and follow it ?*

*A.* He that doeth Truth, cometh to Job. 3. 21  
the Light, that his Deeds may be made  
manifest, that they are wrought in  
God.

*Q.* *What Benefit doth redound to such  
as love the Light, and walk in it ?*

*A.* If we walk in the Light, as he is 1 Job. 1. 7  
in the Light, we have Fellowship one  
with another, and the Blood of Jesus  
Christ, his Son, cleanses us from all  
Sin.

*Q.* *Doth Christ command to take heed  
to the Light ?*

John 12.  
36.

*A.* While ye have the Light, believe in the Light, that ye may be the Children of the Light.

*Q.* Were the Apostles commanded to turn People to the Light?

Acts 26.  
17, 18.

*A.* Delivering thee from the People, and from the Gentiles, unto whom now I send thee, To open their Eyes, and to turn them from Darkness unto Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified, through Faith that is in me.

*Q.* Doth this Light abide with every Man all his Life-time, in order to save, or only during the Day of his Visitation?

John 12.  
35.

*A.* Yet a little while is the Light with you; walk while ye have the Light, lest Darkness come upon you.

Heb. 4. 7. Again, He limiteth a certain Day, saying in David, To day, after so long a time; as it is said, To day if you will hear his Voice, harden not your Hearts.

*Q.* How can it be proved, that there is a day, wherein People may know things concerning their Peace, which afterwards may be hid from them?

Luke 19  
41, 42.

*A.* And when he was come near, he beheld the City, and wept over it, saying,



ing, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy Peace! But now they are hid from thine Eyes.

*Q. Is there any further Scripture-Proof of the Lord's Willingness to gather a People, who would not, and therefore were condemned?*

*A. O Jerusalem, Jerusalem!* thou that Mat. 23. killest the Prophets, and stonest them 37. which are sent unto thee, How often Luke 13. would I have gathered thy Children to- 34. gether, even as a Hen gathereth her Chickens under her Wings, and ye would not.

Then his Lord, after that he had cal- Matt. 18. led him, said unto him, O thou wicked 32, 33, Servant! I forgave thee all the Debt, 34. because thou desiredst me: Shouldest not thou also have had Compassion on thy Fellow-Servant, even as I had Pity on thee? And his Lord was wroth, and delivered him to the Tormentors, till he should pay all that was due unto him.

Then *Paul* and *Barnabas* waxed bold, Acts 13. and said, It was necessary that the Word 46. of God should first have been spoken to you; but seeing ye put it from you, and judge your selves unworthy of Everlasting Life, lo we turn to the Gentiles.

Because

**Prov. 1.** Because I have called, and ye refused;  
**24, 25.** I have stretched out my Hand, and no  
**26.** Man regarded; but ye have set at nought  
all my Counsel, and would none of my  
Reproof: I also will laugh at your Ca-  
lamity, I will mock when your Fear  
cometh.

**Jer. 18. 9,** And at what instant I shall speak con-  
**10.** cerning a Nation, and concerning a  
Kingdom, to build and to plant it: If  
it do Evil in my Sight, that it obey not  
my Voice, then I will Repent of the  
Good wherewith I said I would benefit  
them.

*Q. Doth God's Spirit strive then for a  
Season, and afterwards forbear?*

**Gen. 6. 3.** *A.* And the Lord said, my Spirit shall  
not always strive with Man.

*Q. May it then be resisted?*

**Acts 7. 51** *A.* Ye Stiff-necked and Uncircumci-  
fed in Heart and Ears, ye do always re-  
sist the Holy Ghost; as your Fathers did,  
so do ye.

**Rom. 1. 18** For the Wrath of God is revealed from  
Heaven against all Ungodliness, and  
Unrighteousness of Men, who hold the  
Truth in Unrighteousness.

*Q. Hath God manifested to Man, that  
which may be known of himself?*

*A. That*

*A.* That which may be known of Rom. 1. God, is manifest in them ; for God hath 19. shewed it unto them.

*Q.* Is then this Light or Seed sown in the Hearts of Evil Men ?

*A.* And he spake many things to them Mat. 13. in Parables ; Behold, a Sower went 3, 4, 5, 7. forth to Sow. And when he sowed, some Seeds fell by the way side, &c. Some fell among stony places, &c. and some fell among Thorns, &c.

*Q.* Are these Places where the Seed is said to have fallen, understood of the Hearts of Men ?

*A.* Hear ye therefore the Parable of Mat. 13. the Sower. When any one heareth the 18, 19. Word of the Kingdom, and understandeth it not, then cometh the wicked One, and catcheth away that which was sown in his Heart ; this is he which received the Seed by the way-side, &c.

*Q.* Is this Seed small in its first Appearance ?

*A.* The Kingdom of Heaven is like Mat. 13. to a Grain of Mustard-Seed, which a 31, 32. Man took and sowed in his Field, which indeed is the least of all Seeds.

*Q.* Forasmuch as many understand not this, under the Notion and Appellation of Light or Seed, it being quite another Dialect



lest than the common ; though I must needs confess, it is the very Language of the Scriptures ; Is a Saving Manifestation of the Spirit given unto all ?

**1 Cor. 12.** *A.* The Manifestation of the Spirit is given to every Man to profit withal.

*Q.* Sure, if it be to profit withal, it must be in order to save ; for if it were not useful, yea, sufficient to save, what Profit could it be of ? But in regard some speak of a Grace that is common, and of a Grace that is saving, Is there such a Grace common unto all as brings Salvation ?

**Tit. 2. 11.** *A.* The Grace of God that brings Salvation, hath appeared to all Men.

*Q.* That which brings Salvation, must needs be Saving : What doth that Grace teach us ?

**Tit. 2. 11.** *A.* Teaching us, that denying Ungodliness, and Worldly Lusts, we should live Soberly, Righteously and Godlily in this present World.

*Q.* Certainly that which teacheth both Righteousness and Godliness must be sufficient ; for therein consisteth the whole Duty of Man : What saith the Apostle elsewhere of this Instructor ?

**Acts 20.** *A.* And now, Brethren, I commend  
32. you to God, and to the Word of his Grace, which is able to build you up,  
and

and to give you an Inheritance among all those that are sanctified.

*Q. What is the Word of God ?*

*A.* The Word of God is quick and <sup>Heb. 4.</sup> powerful, and sharper than any Two- <sup>12, 13.</sup> edged Sword, piercing even to the dividing asunder of Soul & Spirit, and of the Joynts and Marrow, and is a Discerner of the Thoughts and Intents of the Heart. Neither is there any Creature that is not manifest in his Sight, but all things are naked and open to the Eyes of him with whom we have to do.

*Q. Ought we to take heed to this Word ?*

*A.* We have also a more sure Word <sup>2 Pet. 1.</sup> of Prophecy, whereunto ye do well that <sup>19.</sup> ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in your Heart.

*Q. I perceive the Scriptures are very clear, both concerning the Universality and Sufficiency of this Light, Seed, Grace and Word of God ; but is this Word nigh or a-far off, inward or outward ?*

*A.* Say not in thine Heart, Who shall <sup>Rom. 10,</sup> ascend into Heaven ? That is, to bring <sup>6, 7, 8.</sup> Christ down from above. Or, who shall descend into the Deep ? That is, to bring up Christ again from the Dead ? But what saith it ? The Word is nigh in thy Mouth,

Mouth, and in thy Heart; that is, the Word of Faith which we preach.

*Q. That is clear as to the Word; Is there any Scripture speaks of the Light's being Inward?*

2 Cor. 4.  
6, 7.

*A.* God who commanded the Light to shine out of Darkness, has shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. But we have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us.

*Q. But seeing it is also called the Seed of the Kingdom, is the Kingdom of God also within?*

Luke 17.  
20, 21.

*A.* The Kingdom of God comes not with Observation; neither shall they say, Lo here, or Lo there; for behold the Kingdom of God is within you.

## CHAP. VI.

### Concerning *Faith, Justification,* and *Works.*

Quest. **W**hat is Faith?

Heb. 11. 1

*A.* Faith is the Substance



stance of things hoped for, and the Evidence of things not seen.

*Q. Is Faith of absolute Necessity?*

*A.* Without Faith it is impossible to Heb. 11. 6 please him; for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.

*Q. Are we justified by Faith?*

*A.* Wherefore the Law was our Gal. 3. 24 School-Master to bring us unto Christ, that we might be justified by Faith.

*Q. What is the Nature of this Faith, that availeth to justification?*

*A.* For in Jesus Christ neither Cir- Gal. 5. 6 cumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love.

*Q. Are Works then necessary to justification, as well as Faith?*

*A.* But wilt thou know, O Vain James 2. Man, that Faith without Works is dead? 20, 21, 22, 23, 24. Was not Abraham our Father justified by Works, when he had offered Isaac his Son upon the Altar? Seest thou how Faith wrought with his Works, and by Works was Faith made perfect? And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for Righteousness: He was called

called the Friend of God. Ye see then, how that by Works a Man is justified, and not by Faith only.

*Q. If then both be equally required in Justification, what are these Works, which the Apostle excludes so much?*

**Rom. 3. 20** *A. By the Deeds of the Law there shall no Flesh be justified in his sight.*

*Q. But though we be not justified by the Deeds of the Law, is not this to exclude Boasting, that the Grace of God may be exalted?*

**Eph. 2. 8, 9, 10.** *A. For by Grace are ye saved, through Faith, and that not of your selves, it is the Gift of God; not of Works, lest any Man should boast, for we are his Workmanship, created in Christ Jesus unto good Works.*

*Q. Are even the Works which are performed by Grace excluded? Are we never said to be saved or justified by them?*

**Tit. 3. 5, 6, 7.** *A. Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his Grace, we should be made Heirs, according to the Hope of Eternal Life.*

*Q. 1*

*Q. I perceive then, that to be justified by Grace, is to be justified or saved by Regeneration, which cannot exclude the Works wrought by Grace, and by the Spirit; How doth the Apostle add in the next Verse, for the maintaining this, against these that cavil about the Law.*

*A. This is a faithful Saying, and these* Tit. 3. 8. *things I will that thou affirm constantly,* 9. *that they which have believed in God, might be careful to maintain good Works; these things are good and profitable unto Men. But avoid foolish Questions, and Genealogies, and Contentions, and Strivings about the Law, for they are unprofitable and vain.*

*Q. Doth the Apostle Paul, that is so much against Justification by the Works of the Law, speak anywhere else of being justified by the Spirit?*

*A. But ye are Washed, but ye are* 1 Cor. 6. *Sanctified, but ye are Justified in the* 11. *Name of the Lord Jesus, and by the Spirit of our God.*

*Q. But since the Law gives not Power nor Ability to obey, and so falls short of Justification; Is there no Power under the Gospel, by which the Righteousness of the Law comes to be fulfilled inwardly?*



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*Q. But since the Law gives not Power nor Ability to obey, and so falls short of Justification ; Is there no Power under the Gospel, by which the Righteousness of the Law comes to be fulfilled inwardly ?*

Rom. 8.  
3. 4.

*A.* For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh : That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.

*Q.* Seeing then there is Power in the Spirit, is not Works through it, a Condition upon which Life is proposed under the New Covenant ?

Rom. 8.  
13.

*A.* For if ye live after the Flesh, ye shall Dye ; but if ye, through the Spirit, do mortifie the Deeds of the Body, ye shall Live.

*Q.* Do not the Apostles then frequently, propose Life to People, upon Condition of Repentance and other Works ?

Acts 3. 19

*A.* Repent ye therefore and be Converted, that your Sins may be blotted out.

Rom. 8.  
17.

And if Children, then Heirs ; Heirs of God, and Joynt-Heirs with Christ ; if so be that we suffer with him, that we also may be glorified together.

2 Tim. 2.  
11. 12,  
21.

It is a faithful Saying ; For if we be dead with him, we shall also live with him : If we Suffer, we shall also Reign with him. If a Man therefore purge himself



himself from these, he shall be a Vessel unto Honour, sanctified and meet for the Master's Use, and prepared unto every good Work.

Remember therefore from whence Rev. 2. 5. thou art fallen, and Repent, and do the first Works ; or else I will come unto thee quickly and remove thy Candlestick out of his place, except thou Repent.

*Q. It appears clearly by these Passages, that the Apostle excludes only our Righteousness, which he elsewhere explains, as being the Righteousness of the Law, from being necessary to Justification, and not such Works as the Law of the Spirit of Life leads to, and are not so much ours, as Christ in us ; are not such good Works rewarded, though they require no absolute Merit, as being the Fruits of Free Grace ; yet doth not God judge according to them, and may they not be said to have a Reward ?*

*A. But if a Man be just, and do that* Ezek. 18. *which is lawful and right, And hath not* 5, 6, 7. *eaten upon the Mountains, neither hath* 8, 9. *lift up his Eyes to the Idols of the House of Israel, neither hath defiled his Neighbour's Wife, neither hath come near to a Menstruous Woman ; And hath not oppressed any, but hath restored to the*

Debtor his Pledge, hath spoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment ; He that hath not given forth upon Usury, neither hath taken any Increase, *that* hath withdrawn his Hand from Iniquity, hath executed true Judgment between Man and Man, Hath walked in my Statutes, and hath kept my Judgments to deal Truly ; he is Just, he shall surely Live, saith the Lord God.

Mat. 16,  
27.

For the Son of Man shall come in the Glory of his Father, with his Angels, and then he shall reward every Man according to his Works.

Acts 10.  
34, 35.

Then *Peter* opened his Mouth, and said, Of a Truth I perceive that God is no Respector of Persons : But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.

Rom. 2. 5,  
6, 7, 10.

The Righteous Judgment of God ; Who will render to every Man according to his Deeds : To them, who by Patient Continuance in Well-doing seek for Glory, and Honour, and Immortality ; Eternal Life : But Glory, Honour and Peace to every Man that worketh Good, to the Jew first, and also to the Gentile.

For

For we must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad. 2 Cor. 5. 10.

Which is a manifest Token of the Righteous Judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer. 2 Theff. 1. 5.

But whoso looketh into the Perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Work, this Man shall be blessed in his Deed. James 1. 25.

Cast not away therefore your Confidence, which hath great Recompence of Reward. Heb. 10. 35.

And if ye call on the Father, who without respect of Persons, judgeth according to every Man's Work, pass the time of your sojourning here in fear. 1 Pet. 1. 17.

And behold I come quickly, and my Reward is with me, to give every Man according as his Works shall be. Blessed are they that do his Commandments, that they may have a Right to the Tree of Life, and may enter in through the Gates into the City. Rev. 22. 12, 14.

*Q. It should seem, that the Purpose of God, in sending his Son the Lord Jesus*



*Christ, was not simply to save Man by an imputative Righteousness altogether without them ; but also by the Washing of Regeneration, or an inward Righteousness : What saith the Scripture further of this ?*

**Matt. 1.**     *A* And thou shalt call his Name Je-  
**21.**     *sus*, for he shall save his People from their Sins.

**Tit. 2. 13,**     Looking for that blessed Hope, and  
**14**     the Glorious Appearing of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of Good Works.

## CHAP. VII.

### Concerning Perfection, or Freedom from SIN.

**Quest. I** Perceive then by all these Scriptures afore-mentioned, that Christ, as well as he hath purchased Pardon for our Sins, hath also obtained Power by which we may even here be cleansed from the Filth of them : May we expect then in this Life to be freed from the Dominion of Sin ?

*A.* For

**A.** For Sin shall not have Dominion Rom. 6. 14  
over you.

**Q.** *For what Reason?*

**A.** For ye are not under the Law, Rom. 6. 14  
but under Grace.

**Q.** *How cometh the Apostle then to cry  
out and complain of Sin, saying, Who shall  
deliver me from the Body of this Death?  
Doth he speak that as a Condition always  
permanent to him and other Saints, or on-  
ly that which he had passed through? What  
saith he afterwards?*

**A.** There is therefore now no Con- Rom. 8. 1;  
demnation to them which are in Christ 2, 35, 36  
Jesus, who walk not after the Flesh, but 37, 38,  
after the Spirit. For the Law of the 39.  
Spirit of Life in Christ Jesus, hath made  
me free from the Law of Sin and Death.  
Who shall seporate us from the Love of  
Christ? Shall Tribulation, or Distress,  
or Persecution, or Famine, or Nakedness,  
or Peril, or Sword? (As it is written,  
For thy sake we are killed all the Day  
long; we are accounted as Sheep for the  
Slaughter.) Nay, in all these things we  
are more than Conquerors, through him  
that loved us. For I am perswaded, that  
neither Death, nor Life, nor Angels, nor  
Principalities, nor Powers, nor things  
present nor things to come. Nor Height,

nor Depth, nor any other Creature, shall be able to sepearte us from the Love of God which is in Christ Jesus our Lord.

*Q. What saith that Apostle then unto such, who taking Occasion from his words, should plead for Continuance in Sin for term of Life, and think to be saved by the imputative Righteousness of Christ, as being under Grace ?*

Rom. 6. 1,  
2.

*A. What shall we say then ? Shall we continue in Sin, that Grace may abound ? God forbid.*

Rom. 6. 15

*What then ? Shall we Sin, because we are not under the Law, but under Grace ? God forbid.*

*Q. Is not the Apostle then so far from supposing that Condition of being always under Sin, to be his own constant Condition, or that of all the Saints, that he even supposes many of the then Church of Rome, to whom he wrote, to be free of it ? How bespeaketh he them, as in relation to this matter ?*

Rom. 6.  
2, 3, 4, 5,  
6, 7, 11,  
12, 13,  
16, 17,  
18, 19,  
20, 21,  
22, 23.

*A. How shall we that are Dead to Sin, live any longer therein ? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death ? Therefore we are Buried with him by Baptism into Death ; that like as Christ was raised up from the Dead*

by



by the Glory of the Father, even so we also should walk in Newness of Life. For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection: Knowing this, that our Old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. For he that is dead, is free from Sin. Likewise reckon ye also your selves to be dead indeed unto Sin; but alive unto God, through Jesus Christ our Lord. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof. Neither yeild ye your Members as Instruments of Unrighteousness unto Sin; but yeild your selves unto God, as those that are alive from the Dead; and your Members as Instruments of Righteousness unto God. Know ye not, that to whom ye yeild your selves Servants to obey, his Servants you are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness? But God be thanked, that ye were the Servants of Sin, but ye have Obeyed from the Heart, that Form of Doctrine which was delivered unto you. Being then made free from Sin, ye became the  
 Servants

**Servants of Righteousness.** I speak after the manner of Men, because of the Infirmary of your Flesh; for as ye have yeilded your Members Servants to Uncleaness, and to Iniquity, unto Iniquity; even so now yeild your Members Servants to Righteousness, unto Holiness. For when ye were the Servants of Sin, ye were free from Righteousness. What Fruit had ye then in those things whereof ye are now ashamed? for the End of those things is Death. But now, being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End Everlasting Life. For the Wages of Sin is Death; but the Gift of God is Eternal Life, through Jesus Christ our Lord.

*Q. It would appear then, that God requires of us to be Perfect?*

**Mat. 5. 48**

*A. Be ye therefore Perfect, even as your Father which is in Heaven is Perfect.*

*Q. Is it then possible to keep the Commandments?*

**Mat. 11.**

**30.**

**John 5. 3.**

*A. My Yoke is easie, and my Burden is light. For this is the <sup>Love</sup> Law of God, that we keep his Commandments, and his Commandments are not grievous.*

*Q. Is it necessary then for Salvation to keep the Commandments?*

*A. Blessed*

**A.** Blessed are they that do his Com- Rev. 22.  
mandments, that they may have Right 14.  
to the Tree of Life, and may enter in  
through the Gates into the City.

**Q.** *Do ye understand by this Perfection,  
that any have so kept the Commandments,  
as never to have sinned?*

**A.** If we say that we have not sinned, 1 John 1.  
we make him a Lyer, and his Word is 10.  
not in us.

**Q.** *Do you understand, that those who  
are Perfect may say, they have no Sin; or  
only that having sinned, and so having Sin,  
in respect they once sinned, as the Apostle in  
the Passage cited mentions? May they not-  
withstanding thereof, come to know For-  
giveness for the Gilt, but also Cleansing  
from the Filth?*

*Guilt*

**A.** If we say we have no Sin, we de- 1 John 1.  
ceive ourselves, and the Truth is not in 8.  
us: If we confess our Sins, he is Faith-  
ful and Just to forgive us our Sins, and  
to cleanse us from all Unrighteousness.

**Q.** *That Scripture seems to be very plain,  
being compared with the other before-men-  
tioned: But because some are apt to mistake  
and wrest the Words of that Apostle, What  
saith he elsewhere? Did he judge any could  
know God, or be True Christians, who kept  
not the Commandments?*

**A.** My



1 John 2.

1, 3, 4,  
5, 6.

**A.** My little Children, these things write I unto you, that ye Sin not ; and if any Man Sin, we have an Advocate with the Father, Jesus Christ the Righteous : And hereby do we know that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a Lier, and the Truth is not in him. But whoso keepeth his Word, in him verily is the Love of God perfected : Hereby know we that we are in him. He that saith he abideth in him, ought himself also to walk even as he walked. Belov-

1 John 3.

2, 3, 4,  
5, 6, 7.  
8, 9, 10.

ed, now are we the Sons of God, and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is : And every Man that hath this Hope in him, purifieth himself, even as he is pure. Whosoever committeth Sin, transgresseth also the Law ; for Sin is the Transgression of the Law. And ye know that he was manifested to take away our Sins ; and in him is no Sin. Whosoever abideth in him sinneth not : Whosoever sinneth, hath not seen him, neither known him. Little Children, let no Man deceive you : He that doeth Righteousness is Righteous, even

ings as he is Righteous. He that commit-  
and teth Sin, is of the Devil ; for the Devil  
cate sinneth from the beginning. For this  
gh- purpose the Son of God was manifested,  
we that he might destroy the Works of the  
nd- Devil. Whosoever is born of God, doth  
and not commit Sin ; for his Seed remaineth  
s a in him, and he cannot Sin, because he is  
But born of God. In this the Children of  
rily God are manifest, and the Children of  
eby the Devil : Whosoever doeth not Righ-  
that teoulness, is not of God, neither he that  
self loveth not his Brother.

*Q. It is very plain by these Passages, that the Apostles were far of another Mind, than those that plead for Sin during term of Life ; and much against the Deceit of those who will esteem themselves Good Christians while they live in their Sins ?*

*A.* Not every one that saith unto me, **Matt. 7.**  
Lord, Lord, shall enter into the King- **21, 24.**  
dom of Heaven, but he that doeth the  
Will of my Father, which is in Heaven.  
Therefore, whosoever heareth these say-  
ings of mine, and doeth them, I will liken  
him to a Wise Man, which built his  
House upon a Rock. If ye know these **John 13.**  
things, happy are ye if ye do them. **17.**

*Q. What saith the Apostle Paul further concerning the Needfulness of this thing ?*

*A. Cir-*

1 Cor. 7.  
19.

*A.* Circumcision is nothing, and Uncircumcision is nothing; but the keeping of the Commandments of God.

*Q.* Was not this according to the Apostle Paul's Judgment, the very Intention of Christ, to have his Church and Children to be Pure and without Spot?

Eph. 1. 4.

*A.* According as he has chosen us in him before the Foundation of the World, that we should be Holy, and without

Eph. 5: 25  
26, 27.

Blame before him in Love. Even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it, that he might present it to himself a Glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be Holy and without Blemish.

*Q.* Doth not Paul press the same thing further, besides the other Passages above-mentioned?

2 Cor. 7. 1

*A.* Having therefore these Promises, Dearly Beloved, Let us cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of

2 Cor. 13  
11.

Col. 1. 28,

God. Finally, Brethren, farewell, be Perfect. Christ in you the Hope of Glory, whom we Preach, warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect



perfect in Christ Jesus. Labouring fervently for you in Prayers, that ye may stand perfect and compleat in all the Will of God. To the end he may establish your Hearts unblameable in Holiness before God. And the very God of Peace Sanctifie you wholly, and I pray God, your whole Spirit, and Soul, and Body, be presented blameless unto the Coming of our Lord Jesus Christ.

Col. 4. 12

1 Thess. 3  
13.1 Thess. 5  
23.

*Q. Is not this then the very End, for which God appointed Teachers in his Church.*

*A.* And he gave some, Apostles ; and some, Prophets ; and some, Evangelists ; and some, Pastors and Teachers ; for the Perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ : Till we all come in the unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ.

Eph. 4. 11  
12, 13.

*Q. Seeing this is so much pressed by the Holy Men, doth not the Scripture, which cannot lye, give none of the Saints this Testimony, as being free from Sin at some times, and so not always and daily sinning, as is supposed ?*

*A.* Noah was a Just Man, and perfect in his Generations ; and Noah walked with

Gen. 6. 9.

**Job. 1. 8.** with God. And the Lord said unto Satan hast thou considered my Servant *Job*, that there is none like him in the Earth, a Perfect and an Upright Man, one that feareth God, and escheweth Evil.

**Luke 1. 1, 2.** There was in the days of *Herod* King of *Judea*, a certain Priest named *Zacharias*, of the Course of *Abia*; and his Wife was of the Daughters of *Aaron*, and her Name was *Elisabeth*. And they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.

*Q. That proves sufficiently as to particular Persons; But what doth the Scripture intimate of this nature, even of considerable Numbers?*

**Eph. 2. 4, 5, 6.** *A.* But God, who is rich in Mercy, for his great Love wherewith he hath loved us, even when we were dead in Sin, hath quickened us together with Christ, and hath raised us up together, and made us sit together in Heavenly Places in

**Heb. 12. 22, 23.** Christ Jesus. But ye are come unto Mount *Sion*, and unto the City of the Living God, the Heavenly *Jerusalem*, and to an Innumerable Company of Angels, To the General Assembly and Church of of the First-born, which are written in Heaven, to God the Judge of all, and to

to the Spirits of Just Men made Perfect.

And I looked, and lo, a Lamb stood on Rev. 14:

Mount *Sion*, and with him an Hundred 1, 4.

forty and four Thousand, having his Fathers Name written in their Fore-heads.

These are they which were not defiled with Women; for they are Virgins:

These are they which follow the Lamb wheresoever he goeth: These were redeemed from among Men, being the first Fruits unto God, and to the Lamb.

And in their Mouth was found no Guilt, for they are without Fault before the Throne of God.

## C H A P. VIII.

*Concerning Perseverance, and Falling from Grace.*

Quest. **I**S it enough for a Believer, to be sure that he hath once received true Grace? Or is there any further Certainty requisite?

A. Wherefore the rather, Brethren, 2 Pet. 1: 10.  
give Diligence to make your Calling and Election sure; for if ye do these things, ye shall never fall.

E

Q. May



*Q. May one that hath received true Grace, have Ground to fear, or suppose he can fall?*

**1 Cor. 9. 27.** *A. But I keep under my Body, and bring it into Subjection ; lest that by any means, when I have Preached to others, I my self should become a Cast-away.*

*Q. That greatly contradicteth the Doctrine of such as say, Once in Grace, ever in Grace : But doth the Apostle Paul express this only out of an Humble Esteem of himself ? Or doth he judge or suppose the like of other Saints ?*

**Heb. 3. 12, 13.** *A. Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief, in departing from the Living God. But exhort one another daily, while it is called to day ; lest any of you be hardened through the Deceitfulness of Sin. Let us labour therefore to enter into that Rest, lest any Man fall after the same Example of Unbelief. For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift and were made Partakers of the Holy Ghost, And have tasted the good Word of God, and the Powers of the World to come ; If they shall fall away, to renew them again unto Repentance ; seeing*

ing they crucifie to themselves the Son of God afresh, and put him to an open Shame. Looking diligently, lest any **Heb. 12.** Man fail of the Grace of God, lest any **15.** Root of Bitterness springing up, trouble you, and thereby many be defiled.

*Q. Doth he speak this only by Supposition; or doth he assert it not only possible, but certain?*

*A.* For the time will come, when **2 Tim. 4.** they will not endure sound Doctrine; **3. 4.** but after their own Lusts shall they heap to themselves Teachers, having itching Ears. And they shall turn away their Ears from the Truth, and shall be turned unto Fables.

*Q. Doth the Apostle even judge it necessary to guard such a one as his beloved Son, Timothy, against this Hazard?*

*A.* This Charge I commit unto thee, **1 Tim. 1.** Son Timothy, according to the Prophe- **18, 19.** cies which went before on thee, that thou by them mightest war a good warfare, Holding Faith in a good Conscience; which some having put away, concerning Faith have made Shipwrack. **1 Tim. 6.** For the Love of Money is the Root of **10.** all Evil; which while some coveted after, they have erred from the Faith, and pierced themselves through with many

2 Tim. 2. Sorrows. And their Word will eat as  
17, 18. doth a Canker; of whom is *Hymeneus*  
and *Philetus*; who concerning the ~~Faith~~  
*Truth* have erred, saying, That the Resurrec-  
tion is past already; and overthrow the  
Faith of some.

Q. *Doth the Apostle any where express  
his Fears of this, as a thing that may hap-  
pen to any number of People, who once tru-  
ly received the Faith of Christ?*

Rom. 11. A. Well! because of Unbelief they  
20. were broken off, and thou standest by  
Faith. Be not High-minded, but fear.

1 Tim. 4. Now the Spirit speaketh expressly, that  
1. in the latter times some shall depart

1 Thess. 3. from the Faith, &c. For this cause, when  
5. I could no longer forbear, I sent to know  
your Faith, lest by some means the  
Tempter have tempted you, and our  
Labour be in vain.

Q. *What is the Apostle Peter's mind;  
Does he judge, that such as have known  
the right way may forsake it?*

2 Pet. 2. A Cursed Children: Which have  
14, 15, forsaken the Right Way, and are gone  
16, 17, astray, following the Way of *Balaam* the  
18, 20, Son of *Besor*, who loved the Wages of  
21, 22. Unrighteousness; But was rebuked for  
his Iniquity; the dumb Ass speaking  
with Man's Voice, forbad the Madness  
of



of the Prophet. These are Wells without Water, Clouds that are carried with a Tempest, to whom the Mist of Darkness is reserved for ever. For when they speak great swelling Words of Vanity, they allure through the Lust of the Flesh, through much Wantonness, those that were clean, escaped from them who live in Error. For if after they have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome; the latter End is worse with them than the Beginning. For it had been better for them, not to have known the Way of Righteousness, than after they have known it, to turn from the Holy Commandment delivered unto them. But it is happened unto them, according to the true Proverb. The Dog is turned to his Vomit again, and the Sow that was washed, to her wallowing in the Mire.

*Q. Gives he any Cautions to them that stand, as supposing they may also fall?*

*A.* Ye therefore, Beloved, seeing ye know these things before, beware, lest ye also being led away with the Error of the Wicked, fall from your own Steadfastness. 2 Pet. 3. 17.

E 3

Q. May

*Q. May a Man be truly a Branch in Christ, or a real Member of his Body, and afterwards be cut off?*

John 15.  
6.

*A. If any Man abide not in me, he is cast forth, as a Branch, and is withered.*

*Q. May a Righteous Man then depart from his Righteousness?*

Ezek. 18.  
26. and  
33. 13.

*A. But when the Righteous Man turneth away from his Righteousness, and committeth Iniquity, and dieth in them; for his Iniquity that he hath done, shall he dye.*

*Q. May a Believer come to such a Condition in this Life, from which he cannot fall away?*

Rev. 3. 12

*A. Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, who cometh down out of Heaven from my God; and will write upon him my New Name.*

*Q. May such an one come to be assured that he is in this Condition?*

Rom. 8.  
38, 39.

*A. For I am perswaded, that neither Death. nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come. Nor Height,  
nor*

nor Depth, nor any other Creature, shall be able to sepearate us from the Love of God, which is in Christ Jesus our Lord.

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## CHAP. IX.

### Concerning the Church and Ministry.

Quest. **W**hat is the Church?

**A.** But if I tarry long, 1 Tim. 3. that thou mayest know how thou oughtest to behave thy self in the House of God, which is the Church of the living God, the Pillar and Ground of Truth. 15.

**Q.** Who is the Head of the Church?

**A.** Who hath delivered us from the Col. 1. 13 Power of Darknes, and hath translated us into the Kingdom of his dear Son: And he is the Head of the Body, the Church, from which all the Body by Joynts and Bands, having Nourishment ministred and knit together, increaseth with the Increase of God. & 2. 19.

**Q.** What kind of Persons make the Church?

**A.** Them that are Sanctified in Christ 1 Cor. 1. Jesus. And the Lord added to the Church 2. Acts 2. 47 daily such as should be saved.



*Q. May a Man be truly a Branch in Christ, or a real Member of his Body, and afterwards be cut off?*

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*Q. What kind of Persons make the Church?*

*A.* Them that are Sanctified in Christ 1 Cor. 1. 2. Jesus. And the Lord added to the Church Acts 2. 47 daily such as should be saved.

*Q. Hath not Christ appointed Officers in the Church for the Work of the Ministry?*

Eph. 4. 8,  
11, 12.

*A.* Wherefore he saith, When he ascended up on high, he led Captivity Captive, and gave gifts unto Men. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some Pastors and Teachers; For the perfecting of the Saints, for the Work of the Ministry, for the Edification of the Body of Christ.

*Q. What kind of Men should such as are Teachers and Overseers of the Church be?*

1 Tim. 3.  
2, 3, 4, 5  
6, 7.

*A.* A Bishop then must be Blameless, the Husband of one Wife, Vigilant, Sober, of good Behaviour, given to Hospitality, apt to Teach; not given to Wine, no striker, not greedy of filthy Lucre; but Patient, not a Brawler, not Covetous; One that ruleth well his own House, having his Children in Subjection with all Gravity; (For if a Man know not how to rule his own House, how shall he take Care of the Church of God?) Not a Novice, lest being lifted up with Pride, he fall into the Condemnation of the Devil. Moreover, he must have a good Report of them which are without; lest he fall into Reproach, and the Snare of the Devil.

For



For a Bishop must be blameless as the Tit. 1. 7  
 Steward of God, not Self-willed, not 8, 9  
 soon angry, not given to Wine, no Strik-  
 er, not given to filthy Lucre; But a lover  
 of Hospitality, a lover of good Men, So-  
 ber, Just, Holy, Temperate; holding  
 fast the faithful Word, as he hath been  
 taught, that he may be able by sound  
 Doctrine both to exhort and to convince  
 the Gain-sayers.

*Q. What is incumbent upon such to do?*

*A.* Take heed therefore to your selves, Acts 20.  
 and to all the Flock, over which the 28.  
 Holy Ghost hath made you Overseers, to  
 feed the Church of God.

The Elders which are among you, I 1 Pet. 5. 1  
 exhort, who am also an Elder, and a 2, 3.  
 Witness of the Sufferings of Christ, and  
 also a Partaker of the Glory that shall be  
 revealed: Feed the Flock of God which  
 is among you, taking the Oversight there-  
 of, not by Constraint, but willingly;  
 not for filthy Lucre, but of a ready  
 Mind; Neither as being Lords over  
 God's Heritage, but being Ensamples  
 to the Flock.

*Q. Though they be not to Lord over the  
 Flock, yet is there not a Respect due to  
 them in their Place?*

*A.* Let

1 Tim. 5. 17.

*A.* Let the Elders that rule well, be counted worthy of double Honour, especially they who labour in the Word and Doctrine.

*Q.* Albeit then, among true Christians, everyone that believeth, is to have the Witness in himself, being perswaded in himself by the Spirit; yet is there not also a real Subjection to be to one another in the Lord?

1 Cor. 14. 32.

*A.* The Spirits of the Prophets are subject to the Prophets.

Heb. 13. 17.

Obey them that have Rule over you, and submit your selves; for they watch for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you.

1 Thess. 5. 12, 13.

And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in Love, for their Works sake.

1 Pet. 5. 5

Likewise, ye Younger, submit your selves unto the Elder; yea all of you be subject one to another, and be clothed with Humility; for God resisteth the Proud, and giveth Grace unto the Humble.

*Q.* How ought true Teachers to minister in the Church?

*A.* As

**A.** As every Man hath received the *1 Pet. 4.*  
 Gift, even so minister the same one to a- *10, 11.*  
 nother, as good Stewards of the mani-  
 fold Grace of God. If any speak, let  
 him speak as the Oracles of God : If any  
 Man minister, let him do it as of the  
 Ability which God giveth ; that God in  
 all things may be glorified, through Je-  
 sus Christ.

**Q.** *I perceive then, that every true Mi-  
 nister of the Church of Christ, is to mini-  
 ster of the Gift and Grace of God, which  
 he hath received : But some are of the judg-  
 ment, that Natural Wisdom or Parts, and  
 Humane Learning, are the Qualifications  
 which are of absolute Necessity for a Mini-  
 ster ; but Grace they judge not to be so ab-  
 solutely necessary, but that one may be a  
 Minister without it : What saith the Scrip-  
 ture in this Case ?*

**A.** A Bishop must be Sober, Just, *Tit. 1. 7.*  
 Holy, Temperate. *8.*

**Q.** *Methinks it is impossible for a Man  
 to be Blameless, Just, Holy, Sober and Tem-  
 perate, without the Grace of God ; So that  
 if these Qualifications be absolutely neces-  
 sary, then surely, that without which a  
 Man cannot be so qualified, must be neces-  
 sary also : But what saith the Scripture, as  
 to the Necessity of Natural Wisdom, and  
 Humane Learning ?*

**A.** Where



1 Cor. 1.  
20, 21.

*A.* Where is the Wise ? Where is the Scribe ? - Where is the Disputer of this World ? Hath not God made Foolish the Wisdom of this World ? For after that , in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the Foolishness of Preaching, to save them that believe.

*Q.* It seems then, the Preachings of the true Ministers, are not gathered together by Wisdom and Learning : It hath been supposed, that a Man must be greatly skilled in Learning, to make a good Sermon : What is the Apostle's Judgment in the Case ?

1 Cor. 1.  
17.

*A.* For Christ sent me not to Baptize, but to Preach the Gospel ; not with Wisdom of Words, lest the Cross of Christ should be made of none Effect.

1 Cor. 2.  
3, 4, 5.

And I was with you in Weakness, and in Fear, and in much Trembling. And my Speech, and my Preaching, was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit, and of Power : That your Faith should not stand in the Wisdom of Men, but in the Power of God.

*Q.* I perceive the Apostle lays far more stress upon the Demonstration and Power of the Spirit in a Preacher, than upon Humane Literature : Ought Ministers then to preach as the Spirit teacheth them ? *A.* Also

*A.* Also we speak, not in the Words 2 Cor. 2.  
which Man's Wisdom teacheth, but 13.  
which the Holy Ghost teacheth.

And they were all filled with the Ho- Acts 2. 4.  
ly Ghost, and began to speak as the Spi-  
rit gave them Utterance.

*Q.* Is it Christ then that speaketh in  
and through his Ministers?

*A.* For it is not ye that speak, but Mat. 10.  
the Spirit of your Father, which speaketh 20.  
in you.

For it is not ye that speak, but the Mark 13.  
Holy Ghost. 11.

For the Holy Ghost shall teach you in Luke 12.  
the same Hour, what ye ought to say. 12.

Since ye seek a Proof of Christ speak- 2 Cor. 13.  
ing in me, which to you-ward is not 3.  
weak, but is mighty in you.

*Q.* What is the Apostle's Mind of that  
Humane Learning, which some cry up so  
much, and think so needful in a Minister?

*A.* Beware lest any Man spoil you Col. 2. 8.  
through Philosophy and vain Deceit,  
after the Tradition of Men, after the  
Rudiments of the World, and not af-  
ter Christ.

O Timothy, keep that which is com- 1 Tim. 6.  
mitted to thy Trust, avoiding prophane 20.  
and vain Babblings and Oppositions of  
Science, falsely so called.

*Q.* Though

*Q. Though true Ministers speak not by the Natural Wisdom of Man ; yet is their Testimony altogether void of Wisdom ?*

*1 Cor. 2.  
6, 7.*

*A. Howbeit, we speak Wisdom among them that are perfect ; yet not the Wisdom of this World, nor of the Princes of this World, that come to nought: But we speak the Wisdom of God in a Mystery, even, the hidden Wisdom, which God ordained before the World to our Glory.*

*Q. What is the Reason that Man by his Natural Wisdom, is not capable to minister in the Things of God ?*

*1 Cor. 2.  
11, 14.*

*A. For what Man knoweth the Things of a Man, save the Spirit of a Man, which is in him ? Even so the Things of God knoweth no Man, but the Spirit of God. But the Natural Man receiveth not the Things of the Spirit of God ; for they are Foolishness unto him ; neither can he know them, because they are Spiritually discerned.*

*Q. These Scriptures do sufficiently hold forth, that the true Call to the Ministry is from God ; that which maketh a true Minister, is the Gift and Grace of God ; that the true and effectual Preaching of a Faithful Minister, is such, as is from the inward Teaching and Leading of the Spirit of God :*

*But*



*But what say the Scriptures, touching the Maintenance of Ministers?*

*A, Let him that is taught in the* Gal. 6. 6.  
Word, communicate unto him that teacheth in all good Things.

If we have sown unto you Spiritual Things, is it a great Matter if we shall reap your Carnal things? If others be Partakers of this Power over you, are not we rather? Nevertheless, we have not used this Power, but suffer all Things, lest we should hinder the Gospel of Christ. Do ye not know, that they which minister about Holy Things, live of the Things of the Temple? And they which wait at the Altar, are Partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. 1 Cor. 9. 11. 12, 13, 14.

For the Scripture saith, thou shalt not muzzle the Ox that treadeth out the Corn; and, the Labourer is worthy of his Reward. 1 Tim. 5. 18.

*Q. I perceive by these Scriptures, that there lieth an Obligation upon the Saints, to help withoutward Things, such as truly minister unto them Spiritual; but this seems to be voluntary: Ought not therefore true Ministers to preach, whether they be sure of this or not? What saith the Apostle*

*stle of himself in this Case? And what adviseth he others?*

1 Cor. 9.  
15, 16,  
17, 18.

*A.* But I have used none of these Things ; neither have I written those Things, that it should be so done unto me ; for it were better for me to die, than that any Man should make my Glorifying void. For though I preach the Gospel, I have nothing to glory of ; for Necessity is laid upon me ; yea, Wo is unto me if I preach not the Gospel. For if I do this Thing willingly, I have a Reward ; but if against my Will, a Dispensation of the Gospel is committed unto me. What is my Reward then? Verily, that when I preach the Gospel, I make the Gospel of Christ without Charge, that I abuse not my Power in the Gospel.

Acts 20.  
33, 34,  
35.

I have coveted no Man's Silver, or Gold, or Apparel. Yea, you your selves know, that these hands have ministred unto my Necessities, and to them that were with me. I have shewed you all Things, how that so labouring ye ought to support the Weak, and to remember the Words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

*Q.* It is observable, that the Apostle e-  
very

*very where makes special mention among the Qualifications of Teachers, that they be not given to Filthy Lucre: What ought we then to think of those Teachers, as will not preach without Hire? Yea, that will by Violence take from those, who receive no Spirituals from them? Are they like to be the Ministers of Christ? Or what else saith the Scripture of such?*

*A.* Yes, they are greedy Dogs, which Isa. 56. 11. can never have enough; and they are Shepherds that cannot understand; they all look to their own way, every one for his Gain from his Quarter.

Son of Man, Prophesie against the Ezek. 34. Shepherds of *Israel*, Prophesie, and say 2, 3, 8. unto them, Thus saith the Lord God unto the Shepherds, Wo be to the Shepherds of *Israel*, that do feed themselves: Should not the Shepherds feed the Flocks? Ye eat the Fat, and ye clothe you with the Wool, ye kill them that are fed; but ye feed not the Flock. As I live, saith the Lord God, Surely because my Flock became a Prey, and my Flock became Meat to every Beast of the Field, because there was no Shepherd; neither did my Shepherds search for my Flock; but the Shepherds fed themselves, and fed not my Flock.

F

Thus



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15, 16,  
17, 18.

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Thus

Micah 3.  
5, 11.

Thus saith the Lord, concerning the Prophets that make my People E R R, that bite with their Teeth, and cry P E A C E ; and he that putteth not into their Mouths, they even prepare WAR against him. The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money ; yet will they lean upon the Lord, and say, Is not the Lord amongst us ? None Evil can come upon us.

*Q. These are plain Testimonies from the Prophets ; Are there none such from the Apostles ?*

1 Tim. 6.  
5, 6, 7,  
8, 9, 10.

*A.* Perverse Disputings of Men of Corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness ; from such withdraw thy self. But Godliness with Contentment is great Gain : For we brought nothing into the World, and it is certain we can carry nothing out : And having Food and Rayment, let us therewith be content. But they that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. For the Love of Money is the Root of all Evil ; which while some coveted after, they have



have erred from the Faith, and pierced themselves through with many Sorrows.

For Men shall be Lovers of their own <sup>2 Tim. 3;</sup> selves, Covetous, Boasters, Proud, Blas- <sup>2.</sup> phemers, Disobedient to Parents, Unthankful, Unholy.

For there are many unruly and vain <sup>Tit. 1, 10;</sup> Talkers and Deceivers, especially they <sup>11,</sup> of the Circumcision: Whose Mouths must be stopped, who subvert whole Houses, teaching things which they ought not, for Filthy Lucres sake.

But there were false Prophets also a- <sup>2 Pet. 2;</sup> mong the People, even as there shall be <sup>1, 2, 3,</sup> False Teachers among you, who privily <sup>14, 15.</sup> shall bring in Damnable Heresies, even Denying the Lord that bought them, and bring upon themselves swift Destruction. And many shall follow their Pernicious Ways, by Reason of whom, the Way of Truth shall be Evil spoken of. And through Covetousness shall they with feigned Words make Merchandise of you, whose Judgment now of a long time lingereth not, and their Damnation slumbereth not: Having Eyes full of Adultery, and that cannot cease from Sin; beguiling unstable Souls: An Heart they have exercised with Covetous Practices; Cursed Children:

F 2                      Which

Which have forsaken the Right Way; and are gone astray, following the way of *Balaam* the Son of *Bosor*, who loved the Wages of Unrighteousness.

Jude 11.  
16.

Wo unto them; for they have gone in the way of *Cain*, and ran greedily after the Error of *Balaam* for Reward, and perished in the Gain-saying of *Corah*. These are Murmurers, Complainers, walking after their own Lusts; and their Mouth speaketh Great Swelling Words, having Mens Persons in Admiration because of Advantage.

*Q. Ought there to be any Order in the Church of God?*

1 Cor. 14.  
40.

*A.* Let all things be done decently, and in Order.

*Q. What good Order is prescribed in the Church concerning Preachers? Is it fit that only one or two speak, or may more if moved thereto?*

1 Cor. 14.  
30, 31,  
32, 33.

*A.* If any thing be revealed to another that sitteth by, let the first hold his Peace: For ye may all Prophecie one by one, that all may learn, and all may be comforted. And the Spirits of the Prophets are subject to the Prophets: For God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.

*Q. Is*

*Q. Is there any Promise, that Daughters as well as Sons, shall Propheſie under the Goſpel ?*

*A.* And it ſhall come to paſs after- Joel 2. 28  
wards, that I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall Propheſie ; your Old Men ſhall dream Dreams, your Young Men ſhall ſee Viſions.

*Q. Is that Promise fulfilled, and to be fulfilled ?*

*A.* But this is that which was ſpoken <sup>2.</sup> Acts 16. 17  
by the Prophet Joel, And it ſhall come to paſs in the laſt days (ſaith God) I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall Propheſie ; and your Young Men ſhall ſee Viſions, and your Old Men ſhall dream Dreams.

*Q. Is there any ſuch Inſtance of old in the Scriptures ?*

*A.* And the ſame Man had four Acts 21. 9  
Daughters, Virgins, which did Propheſie.

*Q. But may all Women ſpeak ; or are any commanded to keep Silence in the Churches ?*

*A.* Let your Women keep Silence in 1 Cor. 14  
the Church ; for it is not permitted un- 34. 35.  
to them to ſpeak ; but they are com-



manded to be under Obedience, as also saith the Law. And if they will learn any thing, let them ask their Husbands at Home ; for it is a Shame for Women to speak in the Church.

1 Tim. 2.  
11, 12.

Let the Woman learn in Silence with all Subjection. But I suffer not a Woman to Teach or Usurp Authority over the Man ; but to be in Silence.

*Q. The first of these seems only to relate to Women that have Husbands ; What comes of them that have none? The second speaks nothing of the Church, but only that she ought not to usurp Authority over the Man: Hath this no Limitation? Doth not the same Apostle give Directions, how Women that speak, should behave themselves in the Church?*

1 Cor. 11.  
4, 5.

*A. Every Man Praying or Prophe-sying, having his Head covered, dishonoureth his Head. But every Woman that Prayeth or Prophe-sieth with her Head uncovered, dishonoureth her Head; for that is even all one as if she were shaven.*

## CHAP. X.

Concerning *Worship*.

Quest. **W**hat is the *Worship* that is acceptable to God?

A. But the Hour cometh, and now John 4. 23, 24. is, when the true Worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

Q. Seeing Prayer is a Part of *Worship*, when ought we to Pray?

A. And he spake a Parable unto them Luke 18 1 to this End, That Men ought always to Pray, and not to faint.

Pray without ceasing.

1 Thess. 5

Q. Doth God hear the Prayers of all 17. that call upon him?

A. The Lord is nigh unto all them Psal. 145. that call upon him, to all that call upon 18. him in Truth.

For there is no difference between the Rom. 10. Jew and the Greek; for the same Lord 12. over all, is rich unto all that call upon him.

Q. Hath God no respect to the manner of Calling upon him?

A. The

**Psal. 145.** *A.* The Lord is nigh unto all them  
**18.** that call upon him, to all that call upon  
him in Truth.

**Prov. 15.** The Lord is far from the Wicked; but  
**29.** he heareth the Prayer of the Righteous.

**John 9 31** Now we know, that God heareth not  
Sinners; but if any Man be a Worship-  
per of God, and doeth his Will, him he  
heareth.

**1 John. 5.** And this is the Confidence that we  
**14.** have in him, that if we ask any Thing,  
according to his Will he heareth us.

*Q. After what manner doth the Apostle  
then declare he will Pray ?*

**1 Cor. 14.** *A.* What is it then ? I will pray with  
**15.** the Spirit, and I will pray with the Un-  
derstanding also : I will sing with the  
Spirit, and I will sing with the Under-  
standing also.

*Q. Must we then Pray always in the  
Spirit ?*

**Eph. 6. 18** *A.* Praying always, with all Prayer  
and Supplication in the Spirit, and watch-  
ing thereunto with all Perseverance, and  
Supplication for all Saints.

*Q. Since we are commanded to Pray al-  
ways in it, Can we do it of our own selves  
without the help thereof ?*

**Rom. 8.** *A.* Likewise the Spirit also helpeth our  
**26. 27.** Infirmities : for we know not what we  
should



should pray for as we ought ; but the Spirit it self maketh Intercession for us with Groanings, which cannot be uttered. And he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of God.

*Q. I perceive, that without the Leadings and Help of the Spirit, Prayers are altogether Unprofitable : May not a Man truly utter those Things that are Spiritual, without the Spirit's Assistance ?*

*A. Wherefore I give you to understand, that no Man speaking by the Spirit of God, calleth Jesus Accursed ; and that no Man can say, that Jesus is the Lord, but by the Holy Ghost.* 1 Cor. 12. 3.

*Q. This is strange : It seems the Spirit is much more necessary, than many called Christians suppose it to be ; some of which can scarce give a good Account, whether they have it, or want it : But if a Man speak Things true upon the Matter, are they not true as from him, if spoken without the Spirit ?*

*A. And though they say, The Lord Jer. 5. 2. liveth, surely they swear falsely.*

*Q. It is apparent from all these Scriptures, that the true Worship of God is in the Spirit ; and as it is not limited to a certain*

*certain Place, neither to any certain Time, What shall we think of them that plead for the Observation of certain Days?*

**Gal. 4. 9,**  
**10, 11.**

**A.** But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage? Ye observe Days, and Months, and Times, and Years I am afraid of you, lest I have bestowed upon you Labour in vain.

**Col. 2. 16**  
**17.**

Let no Man therefore judge you in Meat or Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Day, which are a Shadow of Things to come; but the Body is of Christ.

*Q. Seeing it is so, may not some Christians as lawfully esteem all Days alike, as others may esteem some Days above another? What Rule giveth the Apostle in this Case?*

**Rom. 14.**  
**5, 6.**

**A.** One Man esteemeth one Day above another; another esteemeth every Day alike: Let every Man be fully persuaded in his own Mind. He that regardeth the Day, regardeth it unto the Lord; and he that regardeth not the Day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; for he giveth God Thanks; and he that eateth

eth not to the Lord, he eateth not, and giveth God Thanks.

*Q. But is it not convenient and necessary, that there be a Day set apart to Meet and Worship God in ? Did not the Apostles and Primitive Christians use to meet upon the First Day of the Week, to make their Collections, and to Worship ?*

*A. Now concerning the Collection for* 1 Cor. 16. *the Saints, as I have given Order to the* 1, 2. *Churches of Galatia, even so do ye. Upon the First Day of the Week, let every one of you lay by him in Store, as God hath prospered him, that there be no Gatherings when I come.*

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## CHAP. XI.

### Concerning Baptism, and Bread and Wine.

*Quest. How many Baptisms are there ?*

*A. One Lord, One Faith,* Eph. 4. 5. *One Baptism.*

*Q. What is the Baptism ?*

*A. The like Figure, whereunto even* 1 Pet. 3. *Baptism doth now save us, (not the put-* 21, 22. *ting away the Filth of the Flesh, but the Answer of a good Conscience towards*  
God)



God) by the Resurrection of Jesus Christ, who is gone into Heaven, and is on the Right hand of God, Angels and Authorities, and Powers, being made subject unto him.

*Q. What saith John the Baptist of Christ's Baptism? How distinguisheth he it from his?*

**Mat. 3. 11.** *A.* I indeed Baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whose Shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with Fire.

*Q. Doth not Christ so distinguish it also?*

**Acts 1. 4. 5.** *A.* And being assembled together with them, commanded them, That they should not depart from Jerusalem; but wait for the Promise of the Father, which, saith he, ye have heard of me. For John truly baptized with Water; but ye shall be baptized with the Holy Ghost not many days hence.

*Q. Doth not the Apostle Peter also observe this?*

**Acts 11. 15. 16.** *A.* And as I began to speak, the Holy Ghost fell on them, as on us at the Beginning. Then remembered I the Word of the Lord, how that he said,

*John*

John indeed baptized with Water ; but ye shall be baptized with the Holy Ghost.

*Q. Then it seems John's Baptism must pass away, that Christ's may take place ; because John must decrease, that Christ may increase ?*

*A. He must increase, but I must decrease.* John 3. 30

*Q. I perceive then, many may be sprinkled with, and dipped and baptized in Water, and yet not truly baptized with the Baptism of Christ ? What are the Real Effects in such as are truly baptized with the Baptism of Christ ?*

*A. Know ye not, that so many of us* Rom. 6. 3, 4. *as were baptized into Jesus Christ, were baptized into his Death ? Therefore we are buried with him by Baptism into Death ; that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.*

*For as many of you as have been baptized into Christ, have put on Christ.* Gal. 3. 27

*Buried with him in Baptism, wherein also ye are risen with him, through the Faith of the Operation of God, who hath raised him from the Dead.* Col. 2. 12

*Q. I perceive there was a Baptism of Water, which was John's Baptism, and is there-*

*therefore by John himself contra-distinguished from Christ's : Was there not likewise something of the like Nature appointed by Christ to his Disciples, of eating Bread, and drinking Wine, in remembrance of him ?*

**1 Cor. II.**  
**23, 24,**  
**25.**

**A.** For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took Bread : And when he had given Thanks, he brake it, and said, Take, eat; this is my Body, which is broken for you ; this do in Remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood ; this do ye, as oft as ye drink it, in Remembrance of me.

*Q. How long was this to continue ?*

**1 Cor. II.**  
**26.**

**A.** For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

*Q. Did Christ promise to come again to his Disciples ?*

**John 14.**  
**18, 23.**

**A.** I will not leave you comfortless ; I will come to you. Jesus answered and said unto him, If a Man love me, he will keep my Words ; and my Father will love him, and we will come unto him, and make our Abode with him.

*Q. Was this an Inward Coming ?*

**A. At**



*A.* At that Day ye shall know, that **John 14.**  
I am in my Father, and you in me, and **20.**  
I in you.

*Q.* But it would seem, this was even  
practised by the Church of Corinth, after  
Christ was come inwardly : Was it so that  
there were certain Appointments positively  
commanded, yea, and Zealously and Con-  
scientiously practised by the Saints of Old,  
which were not of perpetual Continuance,  
nor yet now needful to be practised in the  
Church ?

*A.* If then your Lord and Master, **John 13.**  
have washed your Feet, ye also ought to **14, 15.**  
wash one anothers Feet. For I have given  
you an Example, that ye should do as I  
have done to you.

For it seemed good to the Holy Ghost **Acts 15.**  
and to us, to lay upon you no greater **28, 29.**  
Burden than these necessary Things ;  
That ye abstain from Meats offered to I-  
dols, and from Blood, and from things  
strangled, and from Fornication ; from  
which if ye keep your selves, ye shall do  
well ; fare ye well.

Is any Man sick among you ; Let him **James 5.**  
call for the Elders of the Church, and **14.**  
let them pray over him, anointing him  
with Oyl in the Name of the Lord.

*Q.* These

*Q. These Commands are no less positive than the other ; yea, some of them are asserted as the very Sense of the Holy Ghost as no less necessary than abstaining from Fornication ; and yet the Generality of Protestants have laid them aside, as not of perpetual Continuance : But what other Scriptures are there, to shew that it is not necessary, that of Bread and Wine to continue ?*

*Rom. 14. 17. A. For the Kingdom of God is not Meat and Drink ; but Righteousness, and Peace, and Joy in the Holy Ghost.*

*Col. 2. 16 20, 21, 22. Let no Man therefore judge you in Meat or in Drink, or in respect of any Holy Day, or of the New Moon, or of the Sabbath Days. Wherefore if ye be dead with Christ from the Rudiments of the World ; why, as though living in the World, are ye subject to Ordinances, (Touch not, taste not, handle not : Which all are to perish with the Using) after the Commandments and Doctrines of Men ?*

*Q. These Scriptures are very plain, and say as much for the abolishing of this, as to any Necessity, as ought can be alledged for the former : But what is the Bread then, wherewith the Saints are to be nourished ?*

*A. Then*

**A.** Then Jesus said unto them, Verily, John 6:  
 verily, I say unto you, *Moses* gave you 32, 33,  
 not that Bread from Heaven ; but my 34, 35,  
 Father giveth you the True Bread from 48, 49,  
 Heaven. For the Bread of God is he 50, 51,  
 which comes down from Heaven, and 52, 53,  
 giveth Life unto the World. Then said 54, 55,  
 they unto him, Lord, evermore give us 56, 57,  
 this Bread. And Jesus said unto them, I 58.  
 am the Bread of Life ; he that cometh  
 to me, shall never Hunger ; and he that  
 believeth on me, shall never Thirst. I  
 am that Bread of Life. Your Fathers  
 did eat Manna in the Wilderness, and  
 are Dead. This is the Bread which  
 cometh down from Heaven, that a Man  
 may eat thereof, and not die. I am the  
 Living Bread, which came down from  
 Heaven : If any Man eat of this Bread,  
 he shall live for ever : And the Bread  
 that I will give him, is my Flesh, which  
 I will give for the Life of the World.  
 The Jews therefore strove amongst them-  
 selves, saying, How can this Man give  
 us his Flesh to eat ? Then Jesus said  
 unto them, Verily, verily, I say unto  
 you, Except ye eat the Flesh of the Son  
 of Man, and drink his Blood, ye have  
 no Life in you. Whoso eateth my Flesh,  
 and drinketh my Blood, hath Eternal  
 G Life,



Life, and I will raise him up at the Last Day. For my Flesh is Meat indeed and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the Living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me. This is that Bread which came down from Heaven ; not as your Fathers did eat Manna and are dead : He that eateth of this Bread, shall live for ever.

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## CH A P. XII.

Concerning the *Life* of a *Christian* in general, *what* and *how* it ought to be in this World.

Quest. **W** *hat is True Religion ?*

James i.  
27.

*A.* Pure Religion and Undeiled is this, To visit the Fatherless and the Widows in their Affliction, and to keep himself Unspotted from the World.

*Q. What is required of Man ?*

Micah 6.8

*A.* He hath shewed thee, O Man, what is good ; and what doth the Lord require

require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God ?

But to this Man will I look, even to Isa. 66. 2. him that is poor, and of a contrite Spirit, and trembles at my Word.

*Q. Doth God then require People to be Quakers, to tremble at his Word? Was there any such among the Saints of old?*

*A. Then were assembled unto me e- Ezra 9. 4. very one that trembled at the Words of the God of Israel.*

Now therefore let us make a Covenant Ezra. 10. 3. with our God, to put away all the Wives, and such as are born of them, according to the Counsel of my Lord ; and of those that tremble at the Commandment of our God.

*Q. It seems Ezra loved well, and had an high Esteem of Quakers, since he would have their Counsel followed : Do any other of the Prophets point out Quakers or Tremblers, as God's People ?*

*A. Hear the Word of the Lord, ye Isa. 66. 3. that tremble at his Word : Your Brethren that hated you, that cast you out for my Names sake, said, Let the Lord be glorified ; but he shall appear to your Joy, and they shall be ashamed.*

Jer. 33. 9. And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the Good that I do unto them ; and they shall fear and tremble for all the Goodness, and for all the Prosperity that I procure unto it.

*Q. The Prophets promise good Things there to Quakers. What becometh of those that tremble not, and are not such ?*

Jer. 5. 21, 22. *A. Hear now this, O foolish People ! and without Understanding, which have Eyes and see not, which have Ears and hear not : Fear ye not me ? saith the Lord ; will ye not tremble at my Presence ? &c.*

*Q. Are then all God's Children Quakers ? And are we commanded to quake or tremble, in order to our Salvation, both under the Law, and now under the Gospel ?*

Psal. 2. 11 *A. Serve the Lord with Fear, and rejoyce with Trembling.*

Dan. 6. 26 *I make a Decree, that in every Dominion of my Kingdom, Men fear and tremble before the God of Daniel ; for he is the living God, and stedfast for ever.*

Phil. 2. 12 *Work out your own Salvation with Fear and Trembling.*

*Q What be the chief Commandments ?*

*A. Thou*



**A.** Thou shalt love the Lord thy God Matt. 22.  
with all thy Heart, and with all thy 37, 38,  
Soul, and with all thy Mind. This is 39, 40.  
the first and great Commandment, and  
the second is like unto it, Thou shalt  
love thy Neighbour as thy self. On these  
two Commandments hang all the Law  
and Prophets.

**Q.** *What ought a Christian to seek after  
in the first place ?*

**A.** Seek ye first the Kingdom of God Matt. 6.  
and his Righteousness, and all these 33.  
things shall be added unto you.

**Q.** *How ought Christians to behave  
themselves in this World ?*

**A.** But this I say, Brethren, the Time 1 Cor. 7.  
is short : It remaineth, That both they 29, 30,  
that have Wives, be as though they 31.  
had none ; And they that weep, as though  
they wept not ; and they that rejoyce,  
as though they rejoyced not ; and they  
that buy, as though they possessed not ;  
And they that use this World, as not  
abusing it ; for the Fashion of this  
World passeth away.

**Q.** *What saith the Apostle Paul further,  
as that which is fit for Christian Men and  
Women to be found in ?*

**A.** I will therefore, that Men pray 1 Tim. 2.  
every where, lifting up holy Hands with- 8, 9, 10.

out Wrath and Doubting. In like manner also, that Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety ; not with broidered Hair, or Gold, or Pearls, or costly Array ; but (which becometh Women professing Godliness) with good Works.

*Q. I observe the Apostle is much against the Vanity and Superfluity of Cloaths among Christians : What saith Peter to this ?*

1 Pet. 3.  
3, 4.

*A.* Whose Adorning, let it not be that outward Adorning of plaiting the Hair, or wearing of Gold, or of putting on of Apparel : But let it be the hidden Man of the Heart, in that which is not corruptible ; even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price.

*Q. The Apostle is very plain there ; But what saith the Scripture, as to respect of Persons among Christians ?*

James 2.

1, 2, 3,  
4, 5, 6,  
7, 8, 9.

*A.* My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory, with respect of Persons. For if there come unto your Assembly a Man with a Gold Ring, in goodly Apparel ; and there come in also a poor Man, in vile Raiment ; And ye have Respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good Place ;

Place ; and say to the Poor, Stand thou there, or sit here under my Foot-stool : Are you not then partial in your selves, and are become Judges of evil thoughts ? Hearken, my beloved Brethren, Hath not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him ? But ye have despised the Poor. Do not rich Men oppress you, and draw you before the Judgment-Seat ? Do they not blaspheme that worthy Name by the which ye are called ? If ye fulfil the Royal Law, according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well : But if ye have Respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors.

*Q. Though that be indeed sufficient to reprove the different Ranks among Christians, upon the account of Riches or Birth ; Yet is there not a Relative Respect among Christians, as betwixt Master and Servant : What Admonitions gives the Apostle in this Case ?*

*A.* Servants be obedient to them that Eph 6. 5:  
are your Masters according to the Flesh, 6, 7, 8,  
with Fear and Trembling, in Singleness 9.  
of your Heart, as unto Christ: Not



with Eye-Service, as Men-Pleasers, but as the Servants of Christ, doing the Will of God from the Heart ; with good will doing Service, as to the Lord, and not to Men : Knowing that whatsoever good thing any Man doth, the same shall he receive of the Lord, whether he be bond or free. And ye Masters, do the same Things unto them, forbearing Threatning, knowing that your Master also is in Heaven ; neither is there Respect of Persons with him.

Col. 3. 22. Servants, obey in all things your Ma-  
 23. 24. sters, according to the Flesh ; not with  
 25. Eye-Service, as Men-pleasers, but in Singleness of Heart, fearing God : And whatsoever ye do, do it heartily, as to the Lord, and not unto Men ; Knowing that of the Lord ye shall receive the Reward of the Inheritance ; for ye serve the Lord Christ. But he that doeth Wrong, shall receive for the Wrong which he hath done ; and there is no Respect of Persons.

Col. 4. 1. Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

1 Tim. 6. Let as many Servants as are under the  
 4. 2. Yoke, count their own Masters worthy of all Honour ; that the Name of God,  
 and

and his Doctrine be not blasphemed, And they that have believing Masters, let them not despise them, because they are Brethren : but rather do them Service, because they are faithful and beloved, Partakers of the Benefit. These things teach and exhort.

Exhort Servants to be obedient unto their own Masters, and to please them well in all things ; not answering again, not purloining, but shewing all good Fidelity ; that they may adorn the Doctrine of God in all things. Tit. 2. 9.  
10.

Servants, be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward : For this is Thank-worthy, if a Man for Conscience toward God, endure Grief, suffering wrongfully : For what Glory is it, if when ye be buffeted for your Faults, ye shall take it patiently ? But if when ye do well, and suffer for it, ye take it patiently ; this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that ye should follow his Steps. 1 Pet. 2.  
18, 19,  
20, 21.

*Q. What good Admonitions gives the Scripture, as to the Relation betwixt Parents and Children?*

*A. Chil-*

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*A. Chil-*

**Eph. 6. 1.** *A.* Children, obey your Parents in the Lord ; for this is right. Honour thy Father and thy Mother ( which is the first Commandment with Promise) that it may be well with thee, and thou mayest live long on the Earth. And ye Fathers, provoke not your Children to Wrath ; but bring them up in the Nurture and Admonition of the Lord.

**Col. 3. 20** Children, obey your Parents in all things ; for this is well-pleasing unto the Lord. Fathers provoke not your Children to Anger, lest they be discouraged.

*Q. What between Husbands and Wives ?*

**Eph. 5. 22** *A.* Wives submit your selves unto your own Husbands, as unto the Lord. **23, 24,** For the Husband is the Head of the Wife, even as Christ is the Head of the Church ; and he is the Saviour of the Body. Therefore as the Church is subject unto Christ, so let the Wives be to their own Husbands in every thing. **25, 28,** Husbands, love your Wives, even as Christ loved the Church, and gave himself for it, so ought Men to love their Wives as their own Bodies: He that loveth his Wife, loveth himself. For this cause shall a Man leave his Father and Mother, and shall be joyned unto his Wife, and they two shall be one **31, 33.** Flesh.

Flesh. Nevertheless, let every one of you in particular so love his Wife, even as himself; and the Wife see that she reverence her Husband.

Husbands, love your Wives, and be Col. 3. 19  
not bitter against them.

Likewise ye Wives, be subject to your 1 Pet. 3. 1,  
own Husbands; that if any obey not the 2, 7.  
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cording to Knowledge, giving Honour  
unto the Wife, as unto the weaker Ves-  
sel, and as being Heirs together of the  
Grace of Life, that your Prayers be not  
hindered.

*Q. What is the Armour of a true Chri-  
stian? And wherewith ought he to wrestle?*

*A.* Put on the whole Armour of God, Eph. 6. 11  
that ye may be able to stand against the 12, 13,  
Wiles of the Devil: For we wrestle not 14, 15,  
against Flesh and Blood, but against 16, 17:  
Principalities, against Powers, against the  
Rulers of the Darkness of this World,  
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having done all, to stand. Stand therefore, having your Loins girt about with Truth, and having on the Breast-plate of Righteousness, and your Feet shod with the Preparation of the Gospel of Peace: Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked One. And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

*Q. What are Christians Weapons ? And for what End ?*

*2 Cor. 10: 3, 4, 5.* *A.* For though we walk in the Flesh, we do not war after the Flesh ; for the Weapons of our Warfare are not carnal, but mighty through God, to the pulling down of strong Holds, casting down Imaginations and every high thing, that exalteth it self against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ.

*Q. Ought Strife and Envy to be among Christians ?*

*James 3: 13, 14, 15, 16, 17, 18.* *A.* Who is a wise Man, and endued with Knowledge amongst you ? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if you have bitter Envy and Strife in your Hearts, glory not, and lie not against



against the Truth. This Wisdom descendeth not from above, but is Earthly, Sensual, Devilish. For where Envy and Strife is, there is Confusion and every evil Work. But the Wisdom that is from above, is first pure, then peaceable, gentle, and easie to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisie. And the Fruit of Righteousness is sown in Peace of them that make Peace.

*Q. Ought Wars to be among Christians ? From whence proceed they ?*

*A.* From whence come Wars and Fightings among you ? Come they not hence, even from your Lusts, that war in your Members ? Ye lust, and have not ; ye kill, and desire to have, and cannot obtain ; ye fight and war, yet ye have not, because ye ask not. James 4. 1, 2.

*Q. What saith Christ, even of Defensive War ?*

*A.* But I say unto you, that ye resist not Evil ; but whosoever shall smite thee on thy right Cheek, turn to him the other also. Mat. 5. 39

But I say unto you which hear, Love your Enemies ; do Good to them which hate you : Bless them that curse you, and pray for them which despitefully use you, Luke 6. 27, 28, 29.

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you. And unto him that smitteth thee on the one Cheek, offer also the other; and him that taketh away thy Cloak, forbid not to take thy Coat also.

*Q. What say the Apostles ?*

**Rom. 12. 17.** *A. Recompense to no Man. Evil for Evil.*

**1 Pet. 3. 9** Not rendring Evil for Evil, or Railing for Railing; but contrariwise, Blessing; knowing that ye are thereunto called, that ye should inherit a Blessing.

**1 Theff. 5. 17. 15.** See that none render Evil for Evil unto any Man; but ever follow that which is Good, both among your selves and to all Men.

*Q. It was lawful of old to Swear; and an Oath for Confirmation was to them an End of all Strife: Is it not Lawful for Christians also to Swear?*

**Mat. 5. 33. 34, 35, 36, 37.** *A. Again, ye have heard, that it hath been said by them of old time, Thou shalt not Forswear thy self, but shalt perform unto the Lord thine Oaths. But I say unto you, Swear not at all; neither by Heaven, for it is God's Throne; nor by the Earth for it is his Foot-stool; neither by Jerusalem, for it is the City of the great King: Neither shalt thou swear by thy Head, because thou canst not make one Hair white or black. But*

let your Communication be Yea, Yea ;  
Nay, Nay ; for whatsoever is more than  
these, cometh of Evil.

But above all things, my Brethren, James 5.  
swear not, neither by Heaven, neither 12.  
by the Earth, neither by any other  
Oath ; but let your Yea, be Yea ; and  
your Nay, Nay ; lest ye fall into Con-  
demnation.

*Q. Is it fit for Christians or Believers  
to receive Carnal and Worldly Honour one  
from another ?*

*A.* How can ye believe which receive John 5. 44  
Honour one of another, and seek not the  
Honour that cometh from God only ?

*Q. Doth God allow us to give flattering  
Titles to Men ?*

*A.* Let me not, I pray you, accept Job 32. 27  
any Man's Person ; neither let me give 22.  
flattering Titles unto Man ; for I know  
not to give flattering Titles, in so doing  
my Maker would soon take me away.

*Q. What should we say to such as quarrel  
with us for speaking proper sound Words,  
as Thou to One, You to Many ; which is  
Christ's and the Saints's Language in the  
Scripture ?*

*A.* If any Man teach otherwise, and 1 Tim. 6.  
consent not to wholsom Words, even the 3, 4.  
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your Nay, Nay ; lest ye fall into Con-  
demnation.

*Q. Is it fit for Christians or Believers  
to receive Carnal and Worldly Honour one  
from another ?*

*A. How can ye believe which receive John 5. 44  
Honour one of another, and seek not the  
Honour that cometh from God only ?*

*Q. Doth God allow us to give flattering  
Titles to Men ?*

*A. Let me not, I pray you, accept Job 32. 21  
any Man's Person ; neither let me give 22.  
flattering Titles unto Man ; for I know  
not to give flattering Titles, in so doing  
my Maker would soon take me away.*

*Q. What should we say to such as quarrel  
with us for speaking proper sound Words,  
as Thou to One, You to Many ; which is  
Christ's and the Saints's Language in the  
Scripture ?*

*A. If any Man teach otherwise, and 1 Tim. 6.  
consent not to wholsom Words, even the 3, 4.  
Words of our Lord Jesus Christ, and  
to*

to the Doctrine which is according to Godliness; he is proud, knowing nothing, but doting about Questions and Strifes of Words, whereof cometh Envy, Strife, Railings, Evil-Surmisings.

2 Tim. 1. 13. Hold fast the Form of sound Words, which thou hast heard of me, in Faith and Love, which is in Christ Jesus.

*Q. What is the great Commandment given by Christ to his Disciples, as that which even declareth them to be such, and is also pressed by his Apostles?*

John 13. 34. 35. *A.* A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all Men know that ye are my Disciples, if ye have love to one another. This is my Commandment, that ye love one another, as I have loved you. These things I command you, that ye love one another.

Eph. 5. 1, 2. Be ye therefore Followers of God, as dear Children; And walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet-smelling Savour.

1 John 4. 20, 21. If any Man say, I love God and hateth his Brother, he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath

not

not seen? And this Commandment have we from him, that he who loveth God, loveth his Brother also.

*Q. Is Humility very needful to Christians? What like must we be e're we can enter the Kingdom?*

*A.* And said, Verily, I say unto you, Mat. 18, 3  
Except ye be converted, and become as 4.  
little Children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall Humble himself as this little Child, the same is greatest in the Kingdom of Heaven.

*Q. Ought Christians to lord over one another? What Rule giveth Christ in this Case?*

*A.* But Jesus called them unto him, Mat. 20,  
and said, Ye know that the Princes of 25, 26,  
the Gentiles exercise Dominion over 27, 28,  
them; and they that are great, exercise Authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your Minister. And whosoever will be chief among you, let him be your Servant. Even as the Son of Man came not to be ministred unto, but to minister, and to give his Life a Ransom for many.

*Q. How then are Christians in this World?*

H

A. Be-



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*Q. How then are Christians in this World?*

H

A. Be-

Mat ~~Luke~~ 10.  
8. 16.

*A.* Behold, I send you forth as Sheep in the midst of Wolves ; be ye therefore wise as Serpents, and harmless as Doves.

Luke 10.  
3.

Go your ways ; behold I send you forth as Lambs among Wolves.

*Q.* Are we then to expect Afflictions and Persecution here ?

Mat. 10. 22

*A.* And ye shall be hated of all Men

Mark 13.  
13.

for my Names sake ; but he that endureth to the End shall be saved.

Luke 21.  
17.

And ye shall be hated of all Men for my Names sake.

John 15.  
18, 19.

If the World hate you, ye know that it hated me before that it hated you ; if ye were of the World, the World would love his own ; but I have chosen you out of the World, therefore the World hateth you.

John 16.  
33.

These things I have spoken unto you, that in me ye might have Peace. In the World ye shall have Tribulation ; but be of good Cheer, I have overcome the World.

2 Tim. 3.  
12.

And all that will live godly in Christ Jesus, shall suffer Persecution.

*Q.* Ought we then to fear Persecution ?

Mat. 10.  
28.

*A.* Fear not them which kill the Body, but are not able to kill the Soul ; but rather fear him who is able to destroy both Soul and Body in Hell.

And



And I say unto you, my Friends, be Luke 12;  
not afraid of them that kill the Body, 4, 5.  
and after that, have no more that they  
can do. But I will forewarn you whom  
you shall fear ; Fear him, which after  
he hath killed, hath Power to cast into  
Hell ; yea, I say unto you, fear him.

*Q. What Advantage is to them that  
suffer Persecution cheerfully, and Hazard  
to them that shun it ?*

*A.* Blessed are they which are perfe- Mat. 5. 10  
cuted for Righteousness sake ; for theirs  
is the Kingdom of Heaven.

But if ye suffer for Righteousness sake, 1 Pet. 3.  
happy are ye ; and be not afraid of their 14.  
Terror, neither be troubled.

Whosoever therefore shall confess me Matt. 10.  
before Men, him will I confess also be- 32, 33,  
fore my Father which is in Heaven. But 37, 38,  
whosoever shall deny me before Men, 39.  
him will I also deny before my Father  
which is in Heaven. He that loveth  
Father or Mother more than me, is not  
worthy of me. And he that taketh not  
his Cross, and followeth after me, is not  
worthy of me. He that findeth his Life  
shall lose it ; and he that loseth his Life  
for my sake, shall find it.

Also I say unto you, Whosoever shall Luke 12.  
confess me before Men, him shall the 8, 9.

Son of Man- also confess before the Angels of God. But he that denies me before Men, shall be denied before the Angels of God.

**Matt. 16.** Then said Jesus unto his Disciples, If  
**24, 25.** any Man will come after me, let him deny himself, and take up his Cross, and follow me. For whosoever will save his Life, shall lose it ; and whosoever will lose his Life for my sake, shall find it.

**2 Tim. 2.** If we suffer, we shall also reign with  
**12.** him ; if we deny him, he also will deny us.

**Luke 14.** If any come to me, and hate not his  
**26.** Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life, he cannot be my Disciple.

**Luke 9.** And he said to them all, If any Man  
**23, 24.** will come after me, let him deny himself, and take up his Cross daily, and follow me. For whosoever will save his Life, shall lose it; but whosoever will lose his Life for my sake, the same shall save it.

**Mark 8.** And when he had called the People  
**34, 35.** to him, with his Disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his

his Cross, and follow me. For whosoever will save his Life, shall lose it; but whosoever shall lose his Life for my sake and the Gospel, the same shall save it.

*Q. There is nothing more certain, according to these Scriptures, than that Christians must suffer Persecution in this World, even in their Persons and Estates: But shall they not also suffer in their Good Names, in being accounted Blasphemers, Hereticks and Deceivers?*

*A. The Disciple is not above his Master, nor the Servant above his Lord. It is enough for the Disciple that he be as his Master, and the Servant as his Lord: If they have called the Master of the House, Beelzebub; how much more shall they call them of his Household?*

Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely for my sake.

Then they suborned Men which said, We have heard him speak Blasphemous Words against Moses, and against God. And they stirred up the People, and the Elders, and the Scribes, and came upon him and caught him, and brought him to the Council.

And when they found them not, they



drew Jason and certain Brethren unto the Rulers of the City, crying, These that have turned the World upside down, are come hither also.

**AAs 24.** But this I confess unto thee, That  
**14.** after the way which they call Heresie, so worship I the God of my Fathers; believing all things which are written in the Law and the Prophets.

**1 Cor. 4.** Being defamed, we intreat; we are  
**13.** made as the Filth of the World, and are the Off-scouring of all things unto this day.

**2 Cor. 6.** By Honour and Dishonour, by Evil  
**8.** Report and Good Report, as Deceivers, and yet true.

*Q. It is easily apparent from what is mentioned, that Christians are to expect Persecution and Tribulation; and that they are always the Sheep, and never the Wolves; the Persecuted, and never the Persecutors; the Afflicted, and not the Afflictors; the Reproached, and not the Reproachers: Is it not fit then that Christians be so far from persecuting others, that they ought to pray for their Persecutors? Is this Christ's Command?*

**Mat. 5. 44** *A.* But I say unto you, Love your Enemies; Bless them that Curse you, do Good to them that Hate you, and  
 Pray

Pray for them which despightfully use you and persecute you.

*Q. Was this Christ's own Practice?*

*A.* Then said Jesus, Father, forgive <sup>Luke 23.</sup> them; for they know not what they do, <sup>34.</sup>  
*Ec.*

*Q. Is Christ herein to be our Example?*

*A.* For even hereunto were ye called, <sup>1 Pet. 2.</sup> because Christ also suffered for us, leaving <sup>21, 22,</sup> us an Example, that ye should follow <sup>23.</sup> his Steps, who did no Sin, neither was Guile found in his Mouth; Who when he was reviled, reviled not again: when he suffered, he threatned not, but committed himself unto him that judgeth righteously.

*Q. Is there an Instance of any Saint in Scripture, who follow'd his Example therein?*

*A.* And he kneeled down, and cryed <sup>Acts 7.60.</sup> with a loud Voice, Lord, lay not this Sin to their Charge, *Ec.*

*Q. It appears by all these Scriptures, that Christianity consisteth in the Exercise of Fear and Trembling, Humility, Patience, and Self-denial: What ought we then to think of such, who place much of their Religion in abstaining from Marriage, and certain Meats; Worshipping of Angels, and other such Acts of voluntary Humility?*

H 4

*A.* Now

1 Tim. 4.  
1, 2, 3. *A.* Now the Spirit speaketh expressly,  
That in the latter Times some shall depart from the Faith, giving heed to Seducing Spirits, and Doctrines of Devils; Speaking Lies in Hypocrisie; having their Conscience seared as with an Hot Iron, forbidding to Marry, and commanding to abstain from Meats, which God hath created to be received with Thanksgiving of them which believe and know the Truth.

Col. 2. 18 Let no Man beguile you of your Reward in a voluntary Humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his Fleshly Mind.

## C H A P. XIII.

### Concerning Magistracy.

Quest. **W**hat is the Duty of a Magistrate?

2 Sam. 23  
3. *A.* The God of *Israel* said, the Rock of *Israel* spake to me; He that Ruleth over Men must be Just, Ruling in the Fear of God.

*Q.* What do the Scriptures speak of the Duty of such as are under Authority?

*A.* Let



[ III ]

**A.** Let every Soul be subject to the Higher Powers ; for there is no Power but of God : The Powers that be, are ordained of God. Whosoever therefore resists the Power, resists the Ordinance of God ; and they that resist, shall receive to themselves Damnation. For Rulers are not a Terror to Good Works, but to the Evil. Wilt thou then not be afraid of the Power ? Do that which is Good, and thou shalt have Praise of the same : For he is the Minister of God to thee for Good. But if thou do that which is Evil, be afraid, for he beareth not the Sword in vain : For he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil. Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake.

Submit your selves to every Ordinance of Man for the Lord's sake ; whether it be to the King, as Supream ; or unto Governours, as unto them that are sent by him, for the Punishment of Evil-doers, and for the Praise of them that do well. For so is the Will of God, that with Well-doing ye may put to Silence the Ignorance of Foolish Men.

**Q.** Ought Tribute to be paid to them ?

**A.** For,

Rom. 13.

1, 2, 3,  
4, 5.

I Pet. 2.

13, 14,  
15.

Rom. 13.  
6, 7.

*A.* For, for this Cause pay we Tribute also ; for they are God's Ministers, attending continually upon this very thing. Render therefore to all their Dues ; Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

Matt. 22.  
21.

Then saith he unto them, Render therefore unto *Cæsar* the things which are *Cæsar's*, and unto God the things that are God's.

*Q.* *Are we obliged to obey Magistrates in such things, as we are perswaded in our Minds, are contrary to the Commands of Christ ?*

Acts 4. 18  
19, 20.

*A.* And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus. But *Peter* and *John* answered and said unto them, Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

Acts 5. 27  
28, 29.

And when they had brought them, they set them before the Council ; and the High-Priest asked them, saying, Did not we straitly command you, that you should not teach in this Name ? And behold, ye have filled *Jerusalem* with your

your Doctrine, and intend to bring this Man's Blood upon us. Then *Peter* and the other Apostles answered and said, We ought to obey God rather than Men.

*Q. What ought to be Magistrates Behaviour in such Cases, according to the Counsel of wise Gamaliel ?*

*A.* Then stood there up one in the Council, a Pharisee named *Gamaliel*, a Doctor of Law, had in Reputation among all the People, and commanded to put the Apostles forth a little space, And said unto them, Ye Men of *Israel*, take heed to your selves, what ye intend to do, as touching these Men. And now I say unto you, Refrain from these Men, and let them alone ; for if this Counsel, or this Work be of Men, it will come to nought : But if it be of God, ye cannot overthrow it ; lest happily ye be found even to fight against God.

Acts 5. 34  
35, 38,  
39.

*Q. What Command giveth Christ to his People under the Gospel, in relation to this matter ? How doth he hold forth their Duty under the Parable of the Tares ?*

*A.* So the Servants of the Household came, and said unto him, Sir, Didst thou not sow good Seed in thy Field ? From whence then hath it Tares ? He said unto them, An Enemy hath done this.

Matt. 13.  
27, 28,  
29.



this. The Servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the Tares, ye root up also the Wheat with them.

*Q. Doth he explain these Tares of the Wicked, whom the Godly must not take upon them to cut off, lest through Mistake they hurt the Good; but leave it to God, to do it by his Angels?*

Matt. 13.  
38, 39,  
40, 41.

*A.* The Field is the World; the good Seed are the Children of the Kingdom; but the Tares are the Children of the Wicked One: The Enemy that sowed them is the Devil; the Harvest is the End of the World; and the Reapers are the Angels. As therefore the Tares are gathered and burnt in the Fire, so shall it be in the End of this World. The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity.

## CHAP. XIV.

### Concerning the *Resurrection*.

Quest. **W**hat saith the Scripture of the Resurrection of the Dead?

*A.* And

*A.* And have Hope towards God, **A&S 24.**  
which they themselves also allow, that **15.**  
there shall be a Resurrection of the Dead,  
both of the Just and Unjust.

*Q.* To what different End shall the  
Good be raised from the Bad ; and how are  
they thereunto reserved ?

*A.* Marvel not at this ; for the Hour **John 5.28**  
is coming in the which all that are in **29.**  
the Graves shall hear his Voice, and shall  
come forth ; they that have done Good,  
unto the Resurrection of Life ; and they  
that have done Evil, unto the Resurrec-  
tion of Condemnation.

But the Heavens and the Earth which **2Pct. 3. 7**  
are now, by the same Word are kept in  
store, reserved unto Fire, against the  
Day of Judgment, and Perdition of  
Ungodly Men.

*Q.* What must be answered to such as  
ask, How the Dead are raised ? And with  
what Body ?

*A.* Thou Fool, that which thou sowest **1 Cor. 15.**  
is not quickened, except it die. And **36, 37,**  
that which thou sowest, thou sowest not **38, 39,**  
that Body that shall be, but bare Grain, **40, 41,**  
it may chance of Wheat, or of some o- **42, 43,**  
ther Grain. But God giveth it a Body **44.**  
as it hath pleased him, and to every Seed  
his own Body. All Flesh is not the same  
Flesh ;

Flesh ; but there is one kind of Flesh of Men, another Flesh of Beasts, another of Fishes, and another of Birds. There are also Celestial Bodies, and Bodies Terrestrial ; but the Glory of the Celestial is one, and the Glory of the Terrestrial is another. There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars ; for one Star differeth from another Star in Glory. So also is the Resurrection of the Dead. It is sown in Corruption, it is raised in Incorruption : It is sown in Dishonour, it is raised in Glory ; it is sown in Weakness, it is raised in Power ; it is sown a Natural Body, it is raised a Spiritual Body. There is a Natural Body, and there is a Spiritual Body.

*Q. The Apostle seems to be very positive, that it is not that Natural Body, which we now have, that shall rise ; but a Spiritual Body ?*

**1 Cor. 15** *A.* Now this I say, Brethren, That  
 50, 51, Flesh and Blood cannot inherit the King-  
 52, 53, dom of God ; neither doth Corruption  
 54, 55. inherit Incorruption. Behold, I shew you a Mystery ; We shall not all sleep, but we shall all be changed in a Moment, in the Twinkling of an Eye, at the Last Trump (for the Trumpet shall sound)



found) and the Dead shall be raised incorruptible, and we shall be changed. For this Corruptible must put on Incorruption, and this Mortal must put on Immortality. So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory ; O Death, where is thy Sting? O Grave, where is thy Victory ?

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## CHAP. XV.

### A Short *Introduction* to the *Confession of FAITH*.

**H**AVING thus largely and evidently performed the chief part of that which I promised in this Treatise, in giving a full Account of our Principles in plain Scripture words ; and also answering by the Scriptures the chief and main Objections made against us, I come to a Confession of Faith, in which I shall not be so large, for that I judge it not convenient to make an Interpretation of all the Scriptures before-mentioned, which, if needful, the Reader may

may easily observe, were not very difficult to do. But whereas a Confession of Faith calleth rather for an Affirmative Account of ones own Faith, than for the Solution of Objections, or any thing of Debate in a Discursive Way, which is both more properly and pertinently performed in a Catechism, therefore I have here only done so. I am necessitated sometimes to intermix some words for Coherence of the Matter, as sometimes (And) and sometimes (Therefore) and the like; but not such as any ingenuous Person can affirm, do add to the Matter; or that may any wise justly be reckoned a Comment or Meaning: And therefore to avoid the Censure of the most Curious Carping Criticks, these are marked with a different Character. Likewise, unless I should have ridiculously offered to publish incongruous Grammar, there was a true Need sometimes to change the Mood and Person of a Verb: In all which places, whosoever will look to the words, shall find it is done upon no Design to alter any whit the naked Import of them: As for instance, where Christ says, I am the Light of the World; Were it proper for me to write thus, I am the Light, &c? Or can it be reckoned any whit contradicting of my Purpose or Promise, to write, Christ is the Light,

Light, where the first Person is changed to the third? Also, sometimes I express things which are necessarily understood, as when any of the Apostles say We, there, instead of We, I write Apostles; and where they say You, speaking to the Saints, there I mention Saints instead of it, for the Connexion of the Sentence sometimes requires it; as in the first Article, in mentioning that of 1 John 1. 5. concerning God's being Light, and in such like Cases, which I know no impartial Reader would have quarrelled, though wanting this Apology, which I judged meet to premise, knowing there is a Generation, who when they cannot find any real or substantial Ground against Truth and its Followers, will be cavelling at such little Niceties; therefore such may see this Objection is obviated.

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## CHAP. XVI.

A Confession of FAITH,  
Containing XXIII Articles.

## ARTICLE I.

Concerning GOD, and the True  
and Saving *Knowledge* of him.

**T** *Here is one God (a). Who is a Spirit*  
 (b) *And This is the Message which*  
 the *Apostles heard* of him, and declared  
 unto the *Saints*, That he is *Light*, and  
 in him is no *Darkness* at all (c). There  
 are *Three* that bear *Record* in *Heaven*,  
 the *Father*, the *Son*, and the *Holy Ghost*,  
 and these *Three* are *One* (d). The *Fa-*  
 ther is in the *Son*, and the *Son* is in the  
 Father (e). No *Man* knoweth the *Son*,  
 but the *Father*; neither knoweth any  
*Man* the *Father*, but the *Son*, and he to  
 whomsoever the *Son* will reveal him (f).  
 The *Spirit* searcheth all things, yea, the  
 deep things of *God* (g). For the *Things*  
 of *God* knoweth no *Man* but the *Spirit*  
 of *God*: Now the *Saints* have received  
 not the *Spirit* of the *World*, but the  
*Spirit* which is of *God*, that *they might*  
 know

a Eph. 4.  
6.

1 Cor. 8.  
4, 6.

b John 4.  
24.

c 1 John 1.  
5.

d 1 John  
5. 7.

e John 10.  
38. and

14. 10,  
11. and

5. 26.

f Matt. 11  
27.

Luke 10.  
24.

g 1 Cor. 2.  
10.

know the things which are freely given *them* of God (*h*). For the Comforter, *h* 1 Cor. 2; 11, 12. which is the Holy Ghost, whom the Father sends in *Christ's* Name, he teacheth them all things, and bringeth all things to their Remembrance (*i*). *i* John 14; 26.

## ARTICLE II.

### Concerning the *Guide* and *Rule* of *Christians*.

**C***hrist* pray'd to the Father, and he gave the *Saints* another Comforter, that *was* to abide with *them* for ever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, nor knoweth him; but the *Saints* know him; for he dwelleth with *them*, and is to be in *them* (*k*). Now if any Man *k* John 14; 16, 17. have not the Spirit of Christ, he is none of his: For as many as are led by the Spirit of God, they are the Sons of God (*l*). For this is the Covenant that God *l* Rom. 8; 9, 14. hath made with the House of Israel, he hath put his Laws in their Mind, and writ them in their Hearts; and they are all taught of God (*m*). And the Anoint- *m* Heb. 8; 10, 11. ing, which they have received of him,

abideth in *them*; and *they* need not that any Man teach *them*, but as the same Anointing teacheth *them* of all things, and is Truth, and is no Lie (*n*).  
 # 1 John 2, 27.

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## ARTICLE III.

Concerning the *Scriptures*.

**W**Hatsoever things were written afore-time, were written for our Learning, that we through Patience and Comfort of the Scriptures, might have Hope (*o*). Which are able to make wise unto Salvation through Faith, which is in Christ Jesus: All Scripture *being* given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Instruction in Righteousness, that the Man of God may be Perfect, thoroughly furnished unto all Good Works (*p*). No Prophecy of the Scripture is of any private Interpretation; for the Prophecy came not in old time by the Will of Man, but Holy Men of God spake as they were moved by the Holy Ghost (*q*).  
 o Rom. 15 4.  
 p 2 Tim. 3 15, 16, 17.  
 q 2 Pet. 1. 20, 21.



## ARTICLE IV.

Concerning the *Divinity of Christ*,  
and his *Being* from the Beginning.

**I**N the Beginning was the Word, and  
the Word was with God, and the  
Word was God ; the same was in the  
Beginning with God : All things were  
made by him ; and without him was not  
anything made that was made (r). Whose <sup>r John 1.  
1, 2, 3.</sup>  
Goings forth have been from of old,  
from Everlasting (s). For God created <sup>s Mic. 5. 2.</sup>  
all things by Jesus Christ (t). Who be- <sup>t Eph. 3. 9</sup>  
ing in the Form of God thought it no  
Robbery to be equal with God (u). And <sup>u Phil. 2.  
6.</sup>  
his Name is called Wonderful, Coun-  
sellor, the Mighty God, the Everlasting  
Father, the Prince of Peace (x). Who <sup>x Isa. 9. 6</sup>  
is the Image of the Invisible God, the  
First-born of every Creature (y). The <sup>y Col. 1.  
15.</sup>  
Brightness of the Father's Glory, and  
the express Image of his Substance (z). <sup>z Heb. 1. 3</sup>  
Who was clothed with a Vesture dipt in  
Blood ; and his Name is called The  
Word of God (a). In him dwells all <sup>a Rev. 19.  
13.</sup>  
the Fulness of the Godhead bodily (b). <sup>b Col. 2. 9</sup>  
And in him are hid all the Treasures of  
Wisdom and Knowledge (c). <sup>c Col. 2. 3</sup>

## ARTICLE V.

Concerning his *Appearance* in the  
*Flesh*.

- T**He Word was made Flesh (*d*). For  
he took not on him the Nature of  
Angels; but he took on him the Seed  
of *Abraham*, being in all things made  
like unto his Brethren (*e*). Touched  
with a feeling of our Infirmities; and  
in all things tempted, like as we are, yet  
without Sin (*f*). He died for our Sins,  
according to the Scriptures; and he was  
buried, and he rose again the third day,  
according to the Scriptures (*g*).
- d* John 1. 14.  
*e* Heb. 2. 16, 17.  
*f* Heb. 4. 15.  
*g* 1 Cor. 15, 3, 4.

## ARTICLE VI.

Concerning the *End* and *Use* of that  
*Appearance*.

- G**OD sent his own Son in the Like-  
ness of sinful Flesh, and for Sin  
condemned Sin in the Flesh (*h*). For  
this Purpose the Son of God was mani-  
fested, that he might destroy the Works  
of the Devil (*i*). Being manifested to  
take
- h* Rom. 8.  
*i* John. 3.

take away our Sins (*k*). For he gave *k* 1 John  
 himself for us, an Offering and a Sa- 3. 5.  
 crifice to God for a Sweet-smelling Sa-  
 vour (*l*). Having obtained Eternal Re- 1 Eph. 5. 2  
 demption for us (*m*). And through the *m* Heb. 9.  
 Eternal Spirit offered up himself without 12.  
 Spot unto God, to purge our Conscien-  
 ces from dead Works, to serve the living  
 God (*n*). He was the Lamb that was *n* Heb. 9.  
 slain from the Foundation of the World 14.  
 (*o*). Of whom the Fathers did all drink ; *o* Rev. 5.  
 for they drank of that Spiritual Rock 8, 12, 13.  
 that followed them, and that Rock was  
 Christ (*p*). Christ also suffered for us, *p* 1 Cor.  
 leaving us an Example, that we should 10. 1, 2,  
 follow his Steps (*q*). For we are to *q* 3, 4.  
 bear about in the Body, the dying of 1 Pct. 2.  
 the Lord Jesus, that the Life also of Je- 21.  
 sus might be made manifest in our Body,  
*being* alway delivered unto Death for  
 Jesus's sake, that the Life also of Jesus  
*may* be made manifest in our Flesh (*r*). *r* 2 Cor. 4.  
 That we may know him, and the Pow- 10, 11.  
 er of his Resurrection, and the Fellow-  
 ship of his Sufferings, being made con-  
 formable to his Death (*s*).

*s* Phil. 3.  
10.



## ARTICLE VII.

Concerning the *Inward Manifestation of Christ.*

: Isa. 57. **G**OD dwelleth with the Contrite and  
 15. Humble in Spirit (t). For he  
 u 2 Cor. 6 hath said, he will dwell in them and  
 16. walk in them (u), And Christ standeth  
 at the Door, and knocketh ; if any Man  
 hear his Voice, and upon the Door, he  
 will come into him, and sup with him,  
 x Rev. 3. and he with him (x). And therefore  
 20. ought we to examine our selves, and prove  
 our own selves, knowing how that Christ  
 y 2 Cor. is in us, except we be Reprobates (y).  
 13. 5. For this is the Riches of the Glory of  
 the Mystery, which God would make  
 known among (or rather IN) the Gen-  
 z Col. 1. tiles, Christ within, the Hope of Glory (z).  
 27.

## ARTICLE VIII.

Concerning the *New Birth.*

4 John 3. **E**Xcept a Man be born again, he can-  
 3. not see the Kingdom of God (a).  
 Therefore ought we to put off the Old  
 Man

Man with his Deeds, and put on the New Man, which is renewed in Knowledge after the Image of him that created him, and which after God is created in Righteousness and true Holiness (b). <sup>b Eph. 4. 21, 22.</sup>  
 For henceforth know we no Man after the Flesh; yea, though we have known Christ after the Flesh, yet now henceforth know we him no more (c). <sup>c 2 Cor. 5. 16.</sup>  
 For if any Man be in Christ, he is a new Creature, old things are past away; behold, all things are become new (d). <sup>d 2 Cor. 5. 17.</sup>  
 For such have put on the Lord Jesus Christ (e). And are renewed in the Spirit of their Minds (f). <sup>e Rom. 13. 14.</sup>  
 Sith as many as have been baptized into Christ, have put on Christ (g). <sup>f Eph. 4. 23.</sup>  
 Being Born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever (h). <sup>g Gal. 3. 27.</sup>  
 And glory in nothing, save in the Cross of the Lord Jesus Christ, by whom the World is crucified unto them, and they unto the World (i). <sup>h 1 Pet. 1. 23.</sup>  
 For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature (k). <sup>i Gal. 6. 14.</sup>  
<sup>k Gal. 6. 5</sup>

# ARTICLE IX.

Concerning the *Unity* of the *Saints*  
with *Christ*.

**H**E that sanctifieth, and they who  
are sanctified, are all of one (*l*).  
For by the exceeding great and precious  
Promises that are given *them*, they are  
made Partakers of the Divine Nature (*m*).  
Because for this End prayed Christ, that  
they all might be one, as the Father is  
in him, and he in the Father, that they  
also might be one in them; and the Glo-  
ry which he had gotten from the Father, he  
gave them, that they might be one; e-  
ven as the Father and he is one, Christ in  
the Saints, and the Father in Christ, that  
they might be made perfect in one (*n*).  
Heb. 2. 11.  
2 Pet. 1. 4.  
John 17. 21, 22, 23.

# ARTICLE X.

Concerning the *Universal Love* and  
*Grace of God* to all.

**G**OD so loved the World, that he  
gave his only begotten Son, that  
whosoever believeth in him should not  
perish,



perish, but have Everlasting Life (*o*). <sup>o John 3.</sup>  
 And in this was manifested the Love of <sup>16.</sup>  
 God towards us, because that God sent  
 his only begotten Son, that we might  
 live through him (*p*). *So that* if any <sup>p John 4.</sup>  
 Man sin, we have an Advocate with the <sup>9.</sup>  
 Father, Jesus Christ, the Righteous;  
 and he is the Propitiation for our Sins;  
 and not for ours only, but also for the  
 Sins of the whole World (*q*). *For* by <sup>q 1 John</sup>  
 the Grace of God he *hath tasted* Death <sup>2. 1, 2.</sup>  
 for every Man (*r*). *And* gave himself a <sup>r Heb. 2. 9</sup>  
 Ransom for all, to be testified in due  
 Time (*s*). *Willing* all Men to be saved, <sup>s 1 Tim. 2.</sup>  
 and to come to the Knowledge of the <sup>6.</sup>  
 Truth (*t*). Not willing that any should <sup>t 1 Tim. 2.</sup>  
 perish, but that all should come to Re- <sup>4.</sup>  
 pentance (*u*). *For* God sent not his Son <sup>u 2 Pet. 3.</sup>  
 into the World to condemn the World, <sup>9.</sup>  
 but that the World through him might  
 be saved (*x*). *And Christ came* a Light <sup>x John 3.</sup>  
 into the World, that whosoever believeth <sup>17.</sup>  
 in *him* should not abide in Darkness (*y*). <sup>y John 12.</sup>  
 Therefore, as by the Offence of one, <sup>46.</sup>  
 Judgment came upon all Men to Con-  
 demnation; even so by the Righteous-  
 ness of one, the free Gift came upon all  
 Men to Justification of Life. (*z*). <sup>z Rom. 5.</sup>  
<sup>18.</sup>

ART I.

## ARTICLE XI.

Concerning the *Light* that enlighteneth every Man.

**T**He Gospel was preached to every Creature under Heaven (a). *Which Gospel* is the Power of God unto Salvation to them that believe (b). And if it be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ should shine into them (c). And this is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light, because their Deeds are Evil (d). And *this* was the true Light, which lighteneth every Man that cometh into the World (e). By *which* all things that are reproveable, are made manifest, for whatsoever maketh manifest is Light (f). Every one that doeth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved: But he that doeth Truth, cometh to the Light, that his Deeds may be made manifest, that they are wrought in God (g). And they

a Col. 1. 23.  
b Rom. 1. 16.  
c 2 Cor. 4. 3. 4.  
d John 3. 19.  
e John 1. 9.  
f Eph. 5. 11.  
g John 3. 20, 21.

*they that walk in the Light, as Christ is in the Light, have Fellowship one with another, and the Blood of Jesus Christ, his Son, cleanseth them from all Sin (h). Therefore ought we to believe in the Light, while we have the Light, that we may be the Children of the Light (i). Therefore to Day if we will hear his Voice, let us not harden our Hearts (k). For Christ wept over Jerusalem, saying, If thou hadst known, even thou, at least in this thy Day, the Things which belong unto thy Peace, but now they are hid from thine Eyes (l). And he would often have gathered her Children, as a Hen gathereth her Chickens; but they would not (m). For the stiff-necked and uncircumcised in Heart and Ears, do always resist the Holy Ghost (n). And are of those that rebel against the Light (o). Therefore God's Spirit will not always strive with Man (p). For the Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men, who hold the Truth in Unrighteousness (q). Because what is to be known of God, is manifest in them; for God hath shewed it unto them (r). And a Manifestation of the Spirit is given to every Man to profit*

*withal*

*h 1 John 1. 7. i John 12. 35. k Heb. 4. 7. l Luke 19. 42. m Matt. 23. 37. n Acts 7. 51. o Job 24. 13. p Gen. 6. 3. q Rom. 1. 18. r Rom. 1. 19.*



- s 1 Cor. 12. 7. withal (s). For the Grace of God that brings Salvation, hath appeared to all Men, teaching us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously, and godly in this present World (t). *And this Word of his Grace, is able to Build up, and give an Inheritance among all those that*
- s Tit. 2. 11, 12. *are sanctified (u). For the Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of the Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and*
- s A&s 20. 32. *Intentions of the Heart (x). This is that more sure Word of Prophecy, whereunto we do well that we take heed, as unto a Light that shineth in a dark Place, untill the Day dawn, and the Day-star*
- y 2 Pet. 1. 19. *arise in the Heart (y). And this is the Word of Faith which the Apostles preached, which is nigh in the Mouth, and in the Heart (z). For God, who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ (a).*
- s Rom. 10. 8. *But we have this Treasure in earthen Vessels, that the Excellency of the Power may be of God and not of us ; for the*
- s 2 Cor. 4. 6, 7.

the Kingdom of God cometh not by Observation, but is within us (*b*).

*b* Luke 17:  
20, 27.

## ARTICLE XII.

### Concerning *Faith* and *Justification*.

**F**Aith is the Substance of things hoped for, and the Evidence of things not seen (*d*). Without *which* it is impossible to please God (*e*). Therefore we are justified by Faith, which worketh by Love (*f*). For Faith without Works, being dead, is by Works made perfect (*g*). By the Deeds of the Law there shall no Flesh be justified (*h*). Nor yet by the Works of Righteousness, which we have done; but according to his Mercy, we are saved by the Washing of Regeneration, and renewing of the Holy Ghost (*i*). For we are both washed, sanctified and justified in the Name of the Lord Jesus, and by the Spirit of our God (*k*).

*d* Heb. 11:

*e* Heb. 11:  
6.

*f* Gal. 5. 6

*g* James 2.  
22, 26.

*h* Rom. 3.  
20.

*i* Tit. 3. 5

*k* 1 Cor. 6  
11.

## ARTICLE XIII. Concerning *Good Works*.

- I**F *we* live after the Flesh, *we* shall dye;  
but if *we*, through the Spirit do  
mortifie the Deeds of the Body, *we* shall  
live (*l*). For they which believe in God,  
must be careful to maintain Good Works  
1 Rom. 8. 13.  
m Tit. 3. 8. (*m*). For God will render to every Man  
according to his Deeds: *according to his*  
righteous Judgment to them, who by  
patient Continuance in well-doing, seek  
for Glory, Honour and Immortality,  
n Rom. 2. 6, 7. Eternal Life (*n*). For *such* are counted  
worthy of the Kingdom of God (*o*).  
o 2 Theff. 1. 5. And cast not away *their* Confidence,  
which hath great Recompence of Re-  
ward (*p*). Blessed *then* are they that  
p Heb. 10. 35. do his Commandments, that they may  
have Right to the Tree of Life, and may  
enter in through the Gates into the  
q Rev. 22. 14. City (*q*).

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## ARTICLE XIV. Concerning *Perfection*.

**S**IN shall not have Dominion over  
*such as* are not under the Law, but  
under



under Grace (r). For there is no Con- Rom. 6:  
demnation to those that are in Christ Je- 14.  
sus, who walk not after the Flesh, but  
after the Spirit; for the Law of the Spi-  
rit of Life, *maketh* free from the Law of  
Sin and Death (s). For *such* are become Rom. 8:  
dead unto Sin and alive unto Righte- 1, 2.  
ousness; and being made free from Sin,  
*are become* Servants of Righteousness (t). Rom. 6:  
Therefore *ought we* to be perfect, as our 2, 18.  
Heavenly Father is perfect (u). - For the Matt. 5:  
Yoke of *Christ* is easie, and *his* Burthen 48.  
is light (x). And his Commandments x Mat. 11  
are not grievous (y) And *whosoever* will 30.  
enter into Life, *must* keep the Command- y 1 John  
ments (z). Hereby do we know that 5, 3.  
we know God, if we keep his Com- z Mat. 19  
mandments (a). He that saith, I know 17.  
him, and keepeth not his Command- a 1 John  
ments, is a Liar, and the Truth is not 2, 3.  
in him (b). Whosoever abideth in him, b 1 John  
sinneth not; whosoever sinneth, hath 2, 4.  
not seen him, neither known him (c). c 1 John  
Let no Man deceive us; he that doeth 3, 6.  
Righteousness is Righteous, even as he  
is Righteous; He that committeth Sin  
is of the Devil: Whosoever is born of  
God doth not commit Sin; for his Seed  
remaineth in him, and he cannot sin,  
because he is born of God (d). For not d 1 John  
K every 3, 7, 8, 9:

every one that saith Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doth the Will of *the* Father, *e* Matt. 7. which is in Heaven (*e*). Circumcision is nothing, and Uncircumcision is nothing ; but the keeping of the Command-  
*f* 1 Cor. 7 ments of God (*f*).  
 21.  
 19.

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## ARTICLE XV.

### Concerning *Perseverance*, and *Falling from Grace*.

**W**E ought to give Diligence to make *our* Calling and Election sure, which things if *we* do, *we* shall never fall (*g*). *For even* Paul kept under *his* Body, and brought it into Subjection, lest by any means, when *he* preached to others, *he* himself become a Cast-away  
*g* 2 Pet. 1. 10. *his* Body, and brought it into Subjection, lest by any means, when *he* preached to others, *he* himself become a Cast-away  
*h* 1 Cor. 9. 27. (*h*). *Let us* therefore take heed, lest there be in any of *us* an evil Heart of Unbelief, in departing from the Living God  
*i* Heb. 3. 12, (*i*). *Likewise*, let us labour to enter into that Rest, lest any Man fall after the  
*k* Heb. 4. 11. same Example of Unbelief (*k*). For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy

Holy Ghost, and have tasted of the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance (l). *For he* that abideth not in *Christ*, <sup>1 Heb. 6.</sup> is cast forth and is withered (m). <sup>4, 5, 6.</sup> Yet <sup>m John</sup> *such as* overcometh *he* will make as Pillars <sup>15. 16.</sup> in the Temple of *his* God, and *they* shall go no more out (n). *And these* are per- <sup>n Rev. 3.</sup> swaded, that nothing shall be able to se- <sup>12.</sup> parate *them* from the Love of God, which is in Christ Jesus (o). <sup>o Rom. 8.</sup> <sup>38.</sup>

## ARTICLE XVI.

### Concerning the *Church* and *Ministry*.

**T**He Church of God *is* the Pillar and Ground of Truth (p). *Where-* <sup>p 1 Tim.</sup> *of the Dear Son of God* is the Head (q). <sup>3. 15.</sup> From which all the Body by Joynts and <sup>q Col. 1.</sup> Bands, having Nourishment ministred <sup>18.</sup> and knit together, increaseth with the Increase of God (r). *Which Church of* <sup>r Col. 2.</sup> *God is* them that are sanctified in Christ <sup>19.</sup> Jesus (s). *Who* when he ascended up on <sup>s 1 Cor. 15.</sup> high, gave Gifts unto Men: And he <sup>2.</sup> gave some, Apostles; some, Prophets;   
 K 2 some,



- some, Evangelists ; some, Pastors and Teachers ; for the perfecting of the Saints, for the Work of the Ministry (*t*).
- t* Eph. 4. 8. 11. *Who ought* to be blameless, vigilant, sober, of good Behaviour, given to Hospitality, apt to teach ; not given to Wine, no Strikers, not greedy of filthy Lucre, but patient ; not Brawlers, not covetous
- u* 1 Tim. 3. 2, 3. (*u*). Lovers of good Men, sober, just, holy, temperate, holding fast the faithful Word, as *they* have been taught, that *they* may be able by sound Doctrine both to exhort and to convince Gain-sayers (*x*).
- x* Tit. 1. 8, 9. *Taking heed to themselves*, and to the Flock, over which the Holy Ghost hath made *them* Over-seers, to feed the Church of God (*y*). Taking the Oversight thereof, not by Constraint, but willingly ; not for filthy Lucre, but of a ready Mind ; neither as being Lords over God's Heritage, but as being Examples to the Flock (*z*). *And such*
- z* 1 Pet. 5. 2, 3. Elders as rule well, *are* to be accounted worthy of double Honour, especially they who labour in the Word and Doctrine (*a*). And to *be esteemed* very highly in Love for their Works sake (*b*). As every Man hath received the Gift, *so ought* the same to be ministered : If any Man speak, let him speak as the Oracles of
- a* 1 Tim. 5. 17.  
*b* 1 Thess. 5. 12.

of God ; if any Man minister, let him do it, as of the Ability which God giveth (c). *Preaching the Gospel*, not with *c* 1 Pet. 4. the Wisdom of Words, lest the Cross of 10. 11. Christ be made of none effect (d). Nor *d* 1 Cor. yet with enticing Words of Man's Wis- 1. 17. dom, but in Demonstration of the Spirit and of Power ; that *the* Faith may not stand in the Wisdom of Men, but in the Power of God (e). Howbeit *e* 1 Cor. 2. *such* speak Wisdom among them that 4. 5. are perfect ; yet not the Wisdom of this World, nor of the Princes of this World, which cometh to nought ; but *they* speak the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the World to *their* Glory (f). Which things *they* also speak not *f* 1 Cor. 2. in the Words which Man's Wisdom 6, 7. teacheth, but which the Holy Ghost teacheth (g). For it is not *they* that *g* 1 Cor. speak, but the *Holy Ghost*, or Spirit of 2. 13. the Father, that speaketh in *them* (h). *h* Mat. 10. Who if *they* sow spiritual things, ought 20. to reap carnal things ; for so the Lord hath ordained, that they which preach the Gospel, should live of the Gospel ; for the Scripture saith, Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn ; and the Labourer is

- 21 Cor. 9. worthy of his Reward (i). Yet a Necessity is laid upon *them* ; yea, Who is unto them, if they preach not the Gospel ; *and* their Reward is, that when they preach the Gospel, they make the
- 11, 14, 9. Gospel of Christ without Charge (k).  
16, 17, 18. Not *coveting* any Man's Silver, or Gold, or Apparel ; *but* *their* Hands minister to *their* Necessities, that so labouring, *they may* support the Weak, *remembering* the Words of the Lord Jesus, how he said, It's more blessed to give, than to receive (l). For *they are not of the greedy Dogs* that can never have enough
- 1 Acts 20. (m). Nor of the Shepherds that look to  
33, 34. their own Way, everyone his Gain from  
m Isa. 56. his Quarter (n). That feed themselves,  
11. and not the Flock (o). That make *the*  
n Ibid. People err, *biting* with their Teeth, and  
p Ezek. 34 crying Peace, and *preparing* War against  
8. all such as put not in their Mouths, *teaching* for Hire, and *divining* for Money (p). Nor yet of those which teach
- p Mic. 3. things which they ought not for filthy  
5, 11. Lucre's sake (q). That run greedily after the Error of Balaam for Reward, loving the Wages of Unrighteousness
- q Tit. 1. (r). And through Covetousness, with  
11. feigned Words, *making* Merchandise of  
r 2 Pet. 2. Souls (s). Men of corrupt Minds de-  
15. stitute  
s 2 Pet. 2. 3.



stitute of the Truth, supposing that Gain  
 is Godliness (*t*). *But they know that* *1 Tim.*  
 Godliness with Contentment is great *6. 5.*  
 Gain (*u*). And having Food and Ray- *u 1 Tim;*  
 ment, *they are* therewith content (*x*). *6. 6.*  
*x 1 Tim.*

*6. 8.*

## ARTICLE XVII.

### Concerning *Worship*.

**T**He Hour cometh, and now is, when  
 the true Worshippers shall worship  
 the Father in Spirit and in Truth ; for  
 the Father seeketh such to worship him  
 (*y*). God is a Spirit ; and they which *y John 4.*  
 worship him, must worship <sup>him</sup> in the Spirit *23.*  
 and in the Truth (*z*). For the Lord is *z John 4;*  
 nigh to all them that call upon him, to *24.*  
 all that call upon him in Truth (*a*). He *a Psalm.*  
 is far from the Wicked ; but *he* heareth *145. 18.*  
 the Prayers of the Righteous (*b*). And *b Prov. 15.*  
 this is the Confidence that we have in *29.*  
 him, that if we ask any thing according  
 to his Will, he heareth us (*c*). What *c 1 John*  
 is it then ? *We must* pray with the Spi- *5. 14.*  
 rit, and with the Understanding also (*d*). *d 1 Cor.*  
 Likewise the Spirit also helpeth our Infir- *14. 15.*  
 mities ; for we know not what we should  
 pray for, as we ought ; but the Spirit it

self maketh Intercession for us with Groanings, which cannot be uttered. And he that searcheth the Heart, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God (*e*).  
*e* Rom. 8. 26, 27.

## ARTICLE XVIII.

Concerning *Baptism*.

*f* Eph. 4. 5. **A**S there is One Lord, One Faith, so there is One Baptism (*f*). Which doth also now save us, not the putting away of the Filth of the Flesh, but the Answer of a Good Conscience towards God, by the Resurrection of Jesus Christ (*g*). For John indeed baptized with Water, but Christ with the Holy Ghost and with Fire (*h*). Therefore as many as are baptized into Jesus Christ, are baptized into his Death, and are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so they also should walk in Newness of Life (*i*). Having put on Christ (*k*).  
*g* 1 Pet. 3. 21, 22.  
*h* Mat. 3. 11.  
*i* Rom. 6. 3, 4.  
*k* Gal. 3. 27.

ARTI-

## ARTICLE XIX.

*Concerning Eating of Bread and Wine, Washing of one anothers Feet ; Abstaining from Things Strangled, and from Blood, and Anointing of the Sick with Oyl.*

**T**He Lord Jesus, the same Night in which he was betrayed, took Bread ; and when he had given Thanks, he brake it, and said, Take, eat ; this is my Body, which is broken for you ; this do in Remembrance of me : After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood ; this do ye, as oft as ye drink it, in Remembrance of me ; for, as oft as ye do eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come (1). Jesus knowing that the Father  
 had given all things into his Hands,  
 and that he was come from God, and  
 went to God, he ariseth from Supper,  
 and laid aside his Garments, and took  
 a Towel, and girded himself ; after that  
 he poureth Water into a Basen, and be-  
 gan

1 Cor.,  
 II. 23,  
 24, 25.



gan to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded ; So that after he had washed their Feet, and had taken his Garments, and was sat down again, he said unto them, Know ye what I have done unto you ? Ye call me Master and Lord, and ye say well ; for so I am ; if then I, your Lord and Master, have washed your Feet, ye also ought to wash one anothers Feet ; for I have given you Example, that ye should do as I have done unto you (*m*). For it seemed good  
*m* John 13  
 2, 4, 5, to the Holy Ghost and to us, to lay up-  
 12, 13, on you no greater Burden than these  
 14, 15. Necessary Things, That ye abstain from Meats offered to Idols, from Blood, and from things strangled, and from Fornication ; from which if ye keep your  
*n* Acts 15.  
 28, 29. selves, ye do well (*n*). Is any Man sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl (*o*).  
*o* James  
 5. 14.

## ARTICLE XX.

Concerning the *Liberty* of such *Christians* as are come to know the Substance, as to the Using, or nor Using of these *Rites*, and of the Observation of *Days*.

**T**He Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost (*p*). Let no Man therefore judge *us* in *p* Rom. 14. 17. Meat or Drink, or in Respect of an Holy Day, or of the New Moon, or of the Sabbath Days (*q*). For if *we* be dead *q* Col. 2. 16. with Christ from the Rudiments of the World, why, as though living in the World, are we subject to Ordinances? Let *us* not touch, or taste, or handle, which all are to perish with the Using, after the Commandments and Doctrines of Men (*r*). For now, after *we* have *r* Col. 2. 20, 21, 22. known God, or rather are known of *him*, why should *we* turn again unto the Weak and Beggarly Elements, or desire again to be in Bondage to observe Days and Months, and Times and Years, lest Labour have been bestowed on us in vain *s* Gal. 4. 9; 10, 11. (*s*).

(s). If one Man esteem a Day above another, another esteems every Day alike; let every Man be fully perswaded in his own Mind: He that regardeth a Day regardeth it unto the Lord; and he that regardeth not the Day, to the Lord he doth not regard it (t).

1 Rom. 14  
5, 6.

## ARTICLE XXI.

### Concerning Swearing, Fighting and Persecution.

**I**T hath been said by them of old, Thou shalt not Forswear thy self; but shalt perform unto the Lord thine Oaths: But *Christ* says unto us, Swear nor at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Foot-stool; neither by *Jerusalem*, for it is the City of the great King; neither shalt thou swear by thy Head, because thou canst not make one Hair white or black; but let your Communication be, Yea, Yea; Nay, Nay; for whatsoever is more than these, cometh of Evil (u).

u Mat. 5: 33, 34, 35, 36, 37. And James chargeth us, Above all things not to Swear, neither by Heaven, neither by the Earth, neither by any other Oath;



Oath; but let your Yea be Yea, and  
 your Nay, Nay, lest ye fall into Condem-  
 nation (x). Though we walk in the *x James 5.*  
 Flesh, we are not to war after the Flesh, *12.*  
 for the Weapons of our Warfare are not  
 to be carnal, but mighty through God,  
 to the pulling down of strong Holds,  
 casting down Imaginations, and every  
 High Thing that exalts it self against  
 the Knowledge of God, and bringing  
 into Captivity every Thought to the O-  
 bedience of Christ (y). For Wars and *y 2 Cor.*  
 Fightings come of the Lusts, that war *10. 3, 4,*  
 in the Members (z). Therefore Christ *5.*  
*z James 4.*  
 commands. Not to resist Evil; but who- *1, 2.*  
 soever will smite on the Right Cheek,  
 to turn the other also (a). Because Chri- *a Matt. 5.*  
 stians are Lambs among Wolves (b). *39.*  
*b Luke 10.*  
 Therefore are they hated of all Men for *3.*  
 Christ's sake (c). And all that will live *c Matt. 10*  
 Godly in Christ Jesus, must suffer Perse- *22.*  
 cution (d). Such are Blessed; for theirs *d 2 Tim.*  
 is the Kingdom of Heaven (e). For *3. 12.*  
*e Mat. 5.*  
 though they have lost their Lives, yet shall *10.*  
 they save them (f). And because they *f Matt. 16*  
 have confessed Christ before Men, he will *25.*  
 also confess them before the Angels of God  
 (g). We ought not then to fear them *g Luke 12*  
 which kill the Body, but are not able to *8, 9.*  
 kill the Soul; but rather him, which is  
 able

able to destroy both Soul and Body in  
 b Mat. 10. Hell (*h*).  
 28.

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## ARTICLE XXII.

### Concerning Magistracy.

**L**ET every Soul be subject to the Higher Powers ; for there is no Power but of God ; the Powers that be, are ordained of God. Whosoever therefore resists the Power, resists the Ordinance of God ; and they that resist, shall receive to themselves Damnation : For Rulers are not a Terror to Good Works ; but to the Evil. Wilt thou then not be afraid of the Power ? Do that which is Good, and thou shalt have Praise of the same ; for he is the Minister of God to thee for Good : But if thou do that which is Evil, be afraid ; for he beareth not the Sword in vain ; for he is the Minister of God ; a Revenger, to execute Wrath upon him that doeth Evil : Wherefore we must needs be subject, not only for Wrath, but also for Conscience sake ; for, for this Cause pay we also  
 Tribute

Tribute ; for they are God's Ministers,  
 attending continually upon this very  
 thing ; Render therefore to all their  
 Dues, Tribute to whom Tribute is due,  
 Custom to whom Custom, Fear to whom  
 Fear, Honour to whom Honour (i). *i Rom. 13*

*Therefore are we to submit our selves to* *1, 2, 3, 4,*  
*every Ordinance of Man for the Lord's* *5, 6, 7.*

sake, whether it be to the King, as Su-  
 pream ; or unto Governours, as unto  
 them that are sent by him, for the Pu-  
 nishment of Evil-doers, and for the  
 Praise of them that do well ; for so is  
 the Will of God, that with Well-do-  
 ing we ~~might~~ put to Silence the Igno-

rance of Foolish Men (k). Yet it is *k 1 Pet. 2.*  
 right in the sight of God, to hearken *13, 14,*  
 unto him more than unto them (l). *15.*

*And though they straitly Command us,* *1 Acs 4.*  
 not to teach in Christ's Name, we ought *19.*  
 to obey God rather than Men (m). *m Acs 5.*

*28, 29.*



## ARTICLE XXIII.

Concerning the *Resurrection*.

**T**Here shall be a Resurrection of the Dead, both of the Just and Unjust (*n*). They that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation (*o*). Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption (*p*). Nor is that Body sown that shall be; but God gives it a Body as it has pleased him, and to every Seed his own Body: It is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory; it is sown in Weakness, it is raised in Power; it is sown a Natural Body, it is raised a Spiritual Body (*q*).

*n* Acts 24  
15.  
*o* John 5.  
29.  
*p* 1 Cor.  
15, 50.  
*q* 1 Cor.  
15. 37,  
38, 42,  
43, 44.

## CHAP. XVII.

*A Short Expostulation with, and Appeal to all other Professors.*

**C**OME, let us reason with you, all ye Professors of *Christianity*, of what sort or kind soever; and bring forth your *Catechisms* and *Confessions of Faith*, to that which by most of your selves is accounted the Touch-stone or Rule: And suffer your selves no more to be blinded, and to Err through your Ignorance of the Scriptures, and of the Power of God; but freely acknowledge and confess to that glorious Gospel and Light, which the Scriptures so clearly witness to, and your Experience must needs answer; as also to these other Doctrines, which consequently depend upon the Belief of that Noble and truly Catholic Principle, wherein the Love of God is so mercifully exhibited to all Men, and his Justice and Mercy do like Twins so Harmoniously concord; his Mercy in the oft tendring of his Love, through the Strivings and Wrestlings of his Light, during the Day of every Man's Visitation; and his Justice, both in the destroying and cutting away of the Wicked Nature and Spi-

rit in those that suffer themselves to be redeemed through his Judgments; and in the utter Overthrow of such, who rebelling against the Light, and doing Despight to the Spirit of Grace, hate to be reformed. Now not only this Fundamental Principle is clearly held forth in this Treatise, but all those that depend upon it, as the real and inward Justification of the Saints, through the Power and Life of Jesus revealed in them, their full and perfect Redemption from the Body of Death and Sin, as they grow up by the Workings and Prevalency of his Grace; and yet, lest Security should enter, there is great need of Watchfulness, in that they may even depart after they have really witnessed a good Condition, and make Shipwrack of the Faith, and of a good Conscience, with all the Parts of the Doctrine of Christ, as they lye linked together like a Golden Chain, which doth very much evidence the Certainty and Vertue of Truth above all Heresies, Error and Deceit, however so cunningly gilded with the specious Pretences thereof; for Truth is intire in all its parts, and consonant to it self, without the least Jar, having a wonderful Coherence and notable Harmony, answering together like the Strings of a well-tun'd Instrument; whereas



whereas the Principles of all other Professors, though in some things most of them come near, and divers acknowledge that which is Truth; yet in most things they stray from it, so that their Principles greatly contradict and jar one against another; and though they may alledge Scriptures for some of their Principles, yet they are put strangely to wrest it, and to deny it for others. My *Appeal* then to, and *Expostulation* with all sorts of Professors, is not to prove some one or two Points by the Scriptures (for there be some general Notions of Truth, which must (if not all) agree to) but the whole body of our Principles, as they stand in relation to each other, which none of them all is able to do; for, among the many Professors, their *Catechisms* and *Confessions of Faith*, I find none (save the Dispensation of Truth now again revealed) but such as in most of their substantial Principles differ greatly, and in many contradict grossly the plain Text and Tenour of the Scripture. I confess there be certain Men in this Age, who with some plausible Appearance of Reality, undertake this Task: These are they that joyn with, and own not wholly any Imbodied People; but while they pretend a general Love to all; yet find fault with some part of every sort; while

in the mean time they scarce can give any Account of their own Religion, and most of them prove at bottom to have none at all: These Men, I say, may perhaps acknowledge some general Truths, and also hold to the Letter of the Scripture in some other things, so as thereby to take occasion largely to judge others, while themselves offer not to bring these good things to practise, they blame others for the Want or Neglect of: But such an Enterprize from these Men, will not (when weighed) prove a fulfilling of this Matter, seeing it is not enough to acknowledge many Truths, but also to deny and witness against all Error; and likewise, not to fall short of any Truth, which ought to be acknowledged: Whereas these sort of Men, for the most part, cannot give account of their Faith in many things needful to be believed; and whatever things they may acknowledge to be true, they err most grievously, and contradict a Truth most needful to be minded and answered, as is proved hertofore, in that they stand not forth to appear for any of these Discoveries, they pretend they have, but make a shift to hide their Heads in Times of Tryal, so as not to suffer for, nor with any: And through these fine Pretences above-mentioned, through their  
 Scruples

Scruples of joyning with any, they can cunningly shun the Difficulties of Persecutions, that attend the particular Sects of *Christians*; and yet by their general Charity and Love to all, claim a Share in any Benefits or Advantages that accrew to one and all: Such then cannot honestly lay claim to justify their Principles and Practices from the Scriptures: But I leave these Stragglers in Religion, and come again to the divers Sects.

To begin with those that are most Numerous; I think I need not say much to the *Papists* in this Case; for they do not so much as pretend to prove all their Dogmaes by the Scriptures; sith it is one of their chief Doctrines, That Tradition may Authorize Doctrines, without any Authority of Scripture: Yea, the Council of *Constance* hath made bold to command things to be believed, *Non obstante Scriptura, i. e.* Though the Scriptures say the contrary; and indeed, it were their great Folly, to pretend to prove their Doctrines by Scripture, seeing the *Adoration of Saints and Images, Purgatory, and Prayer for the Dead, the Precedency of the Bishop of Rome, the Matter of Indulgences*, with much more Stuff of that Kind, hath not the least Shadow of Scripture for it.



Among *Protestants*, I know the *Socinians* are great Pretenders to the Scriptures, and in Words as much exalt them as any other People : And yet it's strange to see, how that not only in many things they are not agreeable to them ; but in some of their chief Principles quite contrary unto it, as in their denying the *Divinity of Christ*, which is as expressly mentioned as any thing can be, *And the Word was God*, John 1. As also in Denying his Being from the Beginning, against the very Tenour of that of John 1. and divers other, as at large is shewn in the Third Chapter of this Treatise. Divers other things, as to them might be mentioned ; but this may suffice, to stop their Boasting in this Matter.

The *Arminians* are not more successful in their Denying the False Doctrine of *Absolute Reprobation*, and in Asserting the *Universal Extent of Christ's Death for all* ; than they are short in not placing this Salvation in that Spiritual Light, wherewith Man is enlightened by Christ ; but wrongously ascribing a part of that to the Natural Will and Capacity, which is due alone to the Grace and Power of God, by which the Work is both begun, carried on, and accomplished. And herein they, as well as both the *Socinians* and *Pelagians*, though they do

do well in Condemning their Errors ; yet they miss, in setting up another, and not the Truth in place thereof ; and in that respect are justly reprov'd by such Scriptures as their Adversaries ( who otherwise are as far wrong as they ) bring against them, in shewing the Depravity of Man's Will by Nature, and his Incapacity to do any Good, but as assisted by the Grace of God so to do.

On the other hand, It's strange to observe, how many *Protestants* (the first Article of whose *Confession of Faith* is, to assert the *Scripture to be the only Rule*) should deny the Universal Extent of Christ's Death, contrary to the express Words of Scripture, which saith, *He tasted Death for every Man* ; or the Universality of Grace, and a sufficient Principle ; which the Scriptures assert in as many positive words, as, except we may suppose the Pen-men intended another thing than they spoke, it was possible to do, viz. *A Manifestation of the Spirit is given to every Man to profit withal* ; *The Grace of God, that brings Salvation, hath appeared unto all Men* ; and many more before-mentioned. The like may be said of their denying the Perfection of the Saints, and asserting the Impossibility of any falling away from real Beginnings of true and saving

L 4

Grace,

Grace, contrary to so many express Scriptures, as are heretofore adduced in their proper place. But to give all that desire to be undeceived, a more full Opportunity to observe how the Devil has abused many, pretending to be wise, in making them cloak with a pretence of Scripture, False and Pernicious Doctrines; I shall take a few of many Instances out of the *Confession of Faith* and *Catechism*, made by the Divines at *Westminster*, (so called) because the same is not only most universally received and believed by the People of *Britain* and *Ireland*; but also containeth, upon the Matter, the Faith of the *French Churches*, and of most others, both in the *Netherlands*, and else-where; that it may appear what wild Consequences these Men have sought, both contrary to the naked Import of the Words, and to all common Sense and Reason, to cover some of their Erroneous Principles.



## CHAP. XVIII.

*A short Examination of some of the Scripture-Proofs, alledged by the Divines at Westminster, to prove divers Articles in their Confession of Faith, and Catechism.*

**I**T is not in the least my Design in this Chapter, to offer so large an Examination of any of their Articles, as might be done, nor yet of so many as are very obvious; but only of two or three, to give the Reader a Taste of them, for Examples sake, whereby, as *ex ungue Leonem*, he may judge of most of all the rest, if he will be at the pains narrowly to look over and examine them.

I shall begin with the first Chapter, Sect. 1. where they assert Two things: First, *That God has committed his Will now wholly to Writing.* Secondly, *That the former Ways of God's revealing his Will, as by Immediate Revelation, are now ceased.* The Scriptures they bring to prove it, are first, *Prov. 22. 19, 20, 21. Vers. 19. That thy Trust may be in the Lord, I have made known to thee this day, even to thee, Vers. 20. Have*

Have not I written to thee Excellent Things in Counsels and Knowledge? Vers. 21. That I might make thee know the Certainty of the Words of Truth, that thou mightest answer the Words of Truth to them that send unto thee. Luke 1. 3, 4. Vers. 3. It seemed good to me also, having had perfect Understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the Certainty of these things, wherein thou hast been instructed. Rom. 15. 4. For whatsoever things were written afore-time, were written for our Learning, that we, through Patience and Comfort of the Scriptures, might have Hope. Matt. 4. 4, 7, 10. But he answered, and said, It is written, Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 10. Then saith Jesus unto him, get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Isa. 8. 19, 20, 19. And when they shall say unto you, Seek unto them that have Familiar Spirits, and unto Wizards, that peep and that mutter; Should not a People seek unto their God? For the Living to the Dead? To the Law, and to the Testimony, if they speak not according to this Word,

*Word, it is because there is no Light in them.*

But is it not matter of Admiration, that Men should be so beside themselves, as to imagine these Testimonies do in the least prove their Assertion ; or that others, that do not take things meerly upon Trust, would be so foolish as to believe them ? For, though God made known, and wrote excellent things to *Solomon* ; Though *Luke* wrote unto *Theophilus*, an Account of divers Transactions of Christ's Outward Abode ; For many were never written, John 21. Vers. 25. and 20. 30. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose, that even the World it self could not contain the Books that should be written. And many other Signs truly did Jesus in the Presence of his Disciples, which are not written in this Book. Though Christ made use of divers Scriptures against Satan, and that *Isaiah* directed People to the Law, and to the Testimony ; who will be so mad as to say, *It naturally follows from thence, that God has now committed his Will wholly to Writing ?* Such a Consequence is no more deducible from the Scriptures, than if I should argue thus, *The Divines of Westminster have asserted many things without Ground ; therefore they had Ground for nothing they said.*  
Nay,



Nay, it follows not by far so naturally, seeing after the Writing of all these Passages, by them cited, according to their own Judgment, there were divers Scriptures written ; so that it had been false for them to assert, *That God had then committed his Counsel wholly to Writing*, which indeed was not true : So it is most Irrational and Unwarrantable for any to draw such a strange and strained Consequence from their words.

For the Second, *That the former Ways are now ceased*, they alledge Heb. 1. 1, 2. *God, who at sundry Times, and in divers Manners, spake in times past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he hath made the Worlds.* 2 Pet. 1. 19. *We have also a more sure Word of Propheſie, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the Day dawn, and the Day-star arise in your Hearts.*

Which prove the Matter as little as the former : If *Paul* had intended by that to *Timothy*, what those Divines would have, Would not they have made the Apostle speak a manifest Untruth, seeing they themselves acknowledge, that *John's* Revelation was written long after ; so that these former

mer Ways were not then ceased? As for that of *Peter*, it is to beg the thing in Question, To say, *It is intended of the Scripture*; and though it were, it proves not the Case at all. That of the *Hebrews* is so far from asserting the Matter they would have it; that it may be very aptly brought to prove the quite contrary; for God indeed speaks to us now by his Son: But to infer from thence, *That the Son speaks only to us by the Scriptures*, remains yet unproved: And for the Apostle to have there asserted it, had been false; seeing the *Revelations*, which he and others afterwards had, were inward, and so such were not ceased. And if we may trust the same Apostle better than these Men, he tells us, that so soon as Christ was revealed in him, he went straight and obey'd. And the same Apostle tells us, that *Except Christ be in us, we are Reprobates*; sure he is not dumb in us, seeing he says, *He will dwell in us, and walk in us, and be with us, to the End of the World*. And *John* tells us, that *the inward Anointing is to teach us all things*; so that we need not, as to any absolute Necessity, any Man to teach us: How then is this ceased, seeing God speaks to us by Christ, and Christ must be in us? Surely, these Men have not herein followed the Rule  
of

of the Scriptures ; but rather endeavoured most grossly to wrest them, and make of them a Nose of Wax, notwithstanding their Pretences as to the contrary in their sixth Section, where they say, *All things necessary are either expressly set down, or by good and necessary Consequences may be deduced.* Now that these two former Assertions are not expressly set down, they will not deny ; whether they follow by sound Consequence, any understanding Man may judge, by what is above observed.

There are divers other things in the same Chapter, which will not abide the Test, for which the Scripture-Proofs, as alledged by them, are most ridiculous ; yet for Brevity sake I have omitted.

In Chap. 21. Sect. 7. where they say, *That the Sabbath, from the Resurrection of Christ, was changed into the First Day of the Week. which in Scripture (say they) is called the Lord's-Day, and is to be continued to the End of the World, as the Christian-Sabbath.* In which they assert Three Things :

First, *That the First Day of the Week is come in place of the Seventh for a Sabbath:* To prove which, they alledge 1 Cor. 16. 1, 2. *Now concerning the Collection for the Saints, as I have given order to the Churches*



of Galatia, even so do ye: Upon the First Day of the Week, let every one of you lay by him in store, as God hath prospered him, that there be no Gathering when I come. Acts 20. 7. And upon the First Day of the Week, when the Disciples came together to break Bread, Paul preached to them, ready to depart on the morrow, and continued his Speech until Midnight.

That these Proofs assert not the thing expressly, we need not, I suppose, dispute. Now to say, that because *Paul* desired the *Corinthians* to lay somewhat by them in store that day; or because he broke Bread, and continued his Speech until Midnight; therefore the First Day of the Week is come in place of the Sabbath, is a Consequence more remarkable for its Sottishness, than to be credited for its Soundness: Indeed to make so solemn an Article of Faith, as these Men would have the Morality of the First Day of the Week to be, would need a more positive and express Authority. The Text doth clearly enough tell the Reason of the Disciples meeting so frequently, and of *Paul's* preaching so long, because he was ready to depart to morrow; it speaks not a word of its being Sabbath.

Their Second Assertion, *That the First Day of the Week is therefore called the Lord's-Day,*

*Day*, is drawn yet more strangely from that of *Rev. 1. 10.* *I was in the Spirit on the Lord's-Day, and heard behind me a great Voice, as of a Trumpet ; Whereas no particular Day of the Week is mentioned : So for them to say, John meant the First Day of the Week, hath no more Proof but their own bare Assertion.*

For their Third Assertion, *That it is to be continued to the End of the World, as the Christian-Sabbath*, they alledge these Scriptures, *Exod. 20. 8, 10, 11. Remember the Sabbath-day, to keep it Holy ; but the Seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor the Stranger that is within thy Gates ; for in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day ; wherefore the Lord blessed the Sabbath-Day, and hallowed it. Isa. 56. 2, 4, 6, 7. Mat. 5. 17, 18. Think not that I am come to destroy the Law and the Prophets ; I am not come to destroy, but to fulfil : For verily, I say unto you, Till Heaven and Earth pass, one jot or one Tittle shall in no wise pass from the Law, till all be fulfilled.*

If they prove any thing, they must needs prove the Continuance of the Seventh Day,  
seeing

seeing in all the Law there is no mention made of the First Day of the Week being a Sabbath : If these may be reckoned good and sound Consequences, I know no Absurdities so great, no Heresies so damnable, no Superstitions so ridiculous, but may be cloaked with the Authority of Scripture.

In their 27th Chapter, and the first, second and third Sections, they speak at large of the Definition and Nature of *Sacraments*; but in all the Scriptures they bring, there is not one word of *Sacraments*: The Truth is, there was a good Reason for this Omision; for such a thing is not to be found in all the Bible. For them to alledge, that the thing signified is (though that be also a begging of the Question) will not excuse such, who elsewhere aver *the whole Counsel of God is contained in the Scripture*, to forsake and reject the Tenour thereof, and scrape out of the Rubbish of the *Romish Tradition*, for that which is reckoned by themselves so substantial a Part of their Faith.

In their fourth Section they assert two things: First, *That there are Two only Sacraments under the Gospel*. Secondly, *That these two are Baptism and the Supper*.



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In their fourth Section they assert two things : First, *That there are Two only Sacraments under the Gospel*. Secondly, *That these two are Baptism and the Supper*.

To prove which, they alledge *Matt. 28. 19. Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. 1. Cor. 11. 20, 23. When ye come together therefore into one place, this is not to eat the Lord's Supper; for I have received of the Lord, that which I also delivered unto you, that the Lord Jesus the same Night in which he was betrayed, took Bread. 1 Cor. 4. 1. Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. Heb. 5. 4. And no Man taketh this Honour to Himself, but he that is called of God, as was Aaron.*

Now granting there were such a thing, as *Sacraments*, to be so solemnly performed, all that these Scriptures will prove, is, *That these two were appointed to be performed; but that there are only two, or that these are they (which is the thing asserted, and incumbent to be proved) there is not the least Shadow of Proof alledged; for, according to their own Definition of a Sacrament, in the larger Catechism, where they say, The Parts of a Sacrament are Two; the one an outward and sensible Sign, used according to Christ's own Appointment; the other, an inward and spiritual Grace thereby signified; both the Washing of one another's Feet,*



*Feet, and the Anointing of the Sick with Oyl,* do answer to it, and many other Things: So that the Probation of a Sacrament at all, or of their being Two, Seven, yea, or Seventy, is all alike easie; seeing neither Name nor Number is to be found in the Scripture, they being the meer Conceits and Inventions of Men: And yet it is marvellous to see, with how great Confidence some Men do assert the Scripture to be their Rule, while they build up so considerable Parts of their Doctrine, without the least Scripture-Foundation.

Thus I thought fit to pitch upon these three, *viz. The Scriptures, Sabbath and Sacraments*, because these be Three of the main things for which we the *Quakers* are chiefly cryed out against, and accused, as believing Erroneously concerning them: Now what we believe concerning these things, and how agreeable our Testimony herein is to the Scriptures, is heretofore sufficiently demonstrated: Also, how little Scripture-Proof ~~these have~~ for their contrary Assertions to us in these things, notwithstanding of their great Pretences to Scripture, will also appear to the Unbyass'd Reader.

To prove which, they alledge *Matt. 28. 19. Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. 1. Cor. 11. 20, 23. When ye come together therefore into one place, this is not to eat the Lord's Supper ; for I have received of the Lord, that which I also delivered unto you, that the Lord Jesus the same Night in which he was betrayed, took Bread. 1 Cor. 4. 1. Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. Heb. 5. 4. And no Man taketh this Honour to Himself, but he that is called of God, as was Aaron.*

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**N**OTE, Reader, That, I have here throughout, made use of the Last common Translation of the Bible ; And if I would have made use of the *Hebrew* and *Greek*, I could have produced divers other very clear Scriptures, which in the common Translation are Corrupted and Perverted ; but I choos'd rather to do thus, that our Opposers might see, I took no Advantage that way ; and also, that all that can but read, may find the places cited in their own Bibles.

**The END.**

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